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IN RELIGION

DECEMBER
1915

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The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VI DECEMBER, 1915 Number 4

WE CLOSE with this issue the first decade of our experiment in "free lance" Unitarian periodical literature, begun under the name of *The New Unitarian*, January, 1906. Our beginnings were attended with some circumstances of discouragement, and our ten years' adventure has not always been pursued under sunny skies. But, all in all, we look back over the course with some radiant and substantial satisfactions. The mission we have sought to fulfill has seemed to us unfalteringly worth while; the friends we have won in the service are of the staunchest and most heart-warming; we have been sometimes misunderstood, and no doubt sometimes ourselves mistaken. But to our original charter we stand steadfast—that the gospel of Unitarianism can only achieve as it has the courage of honest open-mindedness, of unshrinking impulse of progress, and an eager joy of optimism that expects advancing triumphs all along the line, and insists therefore on urging valiantly to bring such triumphs about. The legend of our earlier cover has indeed been condensed for our later issues. Possibly we were a bit too flamboyant in our earlier aspirations. *"A Monthly Magazine of Progress in Religion"* we trust we have always been, are, and ever shall be, so long as we exist at all. *"A Magazine of Definite Progress and Virile Optimism in Religion"—our initial motto* —may have threatened too much a note of challenge; vagueness in the vocabulary of liberalism and over-daintiness in the self-complacencies of Unitarian good-nature were things peculiarly repugnant to our earlier aims. On the whole, we have not recovered from those repugnances, and we rejoice that our supporters in this ten years' adventure have been content to interpret progress with us in this spirit. "Speak unto this people—*that they go forward"* is our word of advance; and it is heartening to discover how many people in all parts of the country have seemed to hear this message gladly.

WHAT about "Preparedness"? Some men we hire to do some of our thinking for us, down in Washington, are about to wrestle with a disturbing problem of national housekeeping, as this month opens; and we fear we ordinary citizens—their employers—will have to watch them pretty closely while they do it. For a multitude of our fellow citizens have become very much worried, these days, as to what might happen—if something happened that we as a nation have no reason to think could happen at all. Over in Europe the impossible has happened. Everybody knew it was impossible, three years ago. A great European war, said all wise economists and statesmen and financiers and humanitarians and poets and newspaper omnipotents, is quite an impossibility in these enlightened times. The circumstances of modern trade and international finance, the fabulous costliness of such warfare as well as the inevitable recoil of modern sensitiveness of civilization before war's horror, make such calamity impossible. Yet the impossible happened. Therefore, why is it out of the reckoning that a second impossible thing should happen in the same generation—on our side of the water? Is it not wisdom on our part to be prepared to meet the exigencies of just such impossibility?

* * *

TO BE sure, the impossible happened in Europe because of the over-preparedness of the wicked Germans—therefore let us learn our lesson. But, on the other hand, the dimensions of the horror of this impossible thing are exactly commensurate with the unpreparedness of England and Russia, if not France, to meet Germany's preparedness—which seems a lesson to us on the other side. Beyond all question, wherever a hundred thousand Englishmen have died in battle, ten thousand only need have died; wherever a million dollars have been expended for defense, a hundred thousand need only have been spent—had only England been ready in the right way to meet the

issue thrust upon her. Will it be money saved, or lives saved, or noble ideals conserved, or civilization better vouchsafed, if sometime America has to face a crisis of similar portent, and be caught not ready? Here is the situation; and ultimately its problem is not merely economic or political, but ethical and humanitarian. Has a righteous nation a moral right to be weak when it may be strong?

* * *

THIS seems to mean primarily an issue of army and navy. There are three possible views of the issue. First, we as a nation may valorously assume the high idealism of the Sermon on the Mount, and insist that righteousness shall be our bulwark and good-will our world-security —and therefore that we will have no army or navy at all, beyond a meagre symbol of police and custom-house efficiency. Mr. Bryan's program amounts practically to this. Or, on the other hand, because we are the nation of the world's Greatest Ideals, we ought to have the biggest army and navy in the world to maintain our ideals beyond all peradventure—which approximates Mr. Roosevelt's contention. Or, consenting to play neither the part of Quaker nor Crusader amongst the nations of the earth, we may simply insist on an army and navy adequate to meet the reasonable requirements of our circumstance as a peace-loving and home-keeping nation, in face of the conditions which the twentieth century puts about us—which would seem to be the view of the Administration.

* * *

ACCORDING to the man holding the first view, any expenditure for armament is immoral; and our ethical duty as a nation is not simply to prevent further augmentation, but to reduce radically the present establishment. To the man honestly holding the second view, moral responsibility is not exhausted till we have met the utmost cost of an establishment far beyond all measures that have yet been urged. For the man holding the third position, moral accountability demands—what? We must face this question frankly, for undoubtedly the great majority of our people belong to this class. We are neither Quakers nor jingoes—the most of us; then what is our moral responsibility at the present juncture? Surely, it is not to be frightened into doing anything, or frightened from doing anything, simply by the stress of unthought-out prejudices or sentiments or alarms. If we consent to any armament at all, it is surely folly to oppose *more,* or favor *more,* because it is *more.* Our moral responsibility is to see to it that we have *enough* for adequacy, whether it be less or more, and insist upon that measure. Accepting the principle that we ought to have an army and navy at all, it is immoral to permit the existence of an army and navy not adequate to do what an army and navy ought to do, before reasonably estimated needs. It is shifty ethics to play fast and loose between two conflicting ideals of national defense and therefore fail at both. To revolt at the immorality of spending *more* for armaments, without accepting the principle that we should spend *nothing* for armaments, is specious ethics, until we have convinced ourselves that more is not needed to make army and navy worth anything if we are to have army and navy at all. This simply means, of course, the fundamental ethics of common sense; the conscientious responsibility of discovering facts, and hewing our convictions with clear-cut precision to the line of facts. Until with precise clarity we have defined our own attitude as to the three possible views of national defense, we cannot with easy-going generalities of sentiment count ourselves righteous because we are opposed to any "more" or any "less" of that which we are not intelligently convinced to be already in its adequate measure right. The serious duty in the matter is first of all to discover what means *adequacy*—and then manfully pay the cost—be it more or less.

* * *

BUT WHEN the people of this country undertake to estimate what "preparedness" really involves, they are extremely shortsighted and stupid if they fix their attention solely on armaments. The most thoroughgoing armaments in the world avail little except for the virility of manhood that is to be put behind the armaments; and a bigger problem than that of conserving a nation's material instruments of defense is the problem of conserving the nation's essential virility. England and Russia have had that lesson sorely driven home by recent events. For instance, the prevailing bur-

den of intemperance and vice on a people's vigor is a costly handicap against efficient preparedness. What folly to neglect its problem or let it go by default! Moreover, in England if not in Russia—in all peoples where democratic principles prevail—it is discovered that there is woeful hindrance of the power of a people to meet a great crisis effectually in the unfitness of the average man, not only to shoot straight, but to *think straight,* in the face of sudden stress. For our own people, preparedness in sober intelligence and manhood's vigor of stern responsibility goes far ahead of the issues of mere armaments for final results of safety. Medical men are teaching us that "preparedness" means better sanitation as well as better battleships—a fight against the wastefulness of contagious diseases as well as against archaic blunders of munition. In other words, leaving not the matter of material defenses unattended to, no greater folly could fall upon our people than to imagine that a quarter part of the responsibility of preparedness had been met until the portentous problems of intemperance, of commercialized vice, of universal education—and of an education radically reformed away from certain fetich traditions which have sterilized its proper functioning in the past—are sternly dealt with—and, chief of all, if we could only compass it, an enormous extension of that sort of "preparedness" which the church and all institutions of ethical nurture have to do with has been attained. More men to think straight as well as shoot straight, more men morally prepared for emergencies of sudden national crisis, that passions and prejudices do not sweep them from their moorings, more men with disciplined consciences and enlightened minds—what "League of National Security" has yet included these vital factors in their program of defense?

* * *

WHAT right had eight Unitarian ministers in Massachusetts to send to all their fellow clergymen of that state a circular appeal which seemed to take it for granted that the very fact of their Unitarianism called for their alignment on one side of a great political issue that was soon to be settled at the polls? Is "Equal Franchise" coincident with the fundamental faith of liberal churches? It doubtless seemed an arrogant claim to many "antis" who worship in Unitarian churches. There were many people worshiping in Unitarian churches in the eighteen-forties, for that matter, who bitterly resented the claim of a few annoying ministers of that day that Unitarianism inevitably involved "antislavery." Yet is there a Unitarian living today who does not see the precise and unescapable logic of the position of these reformers? Is there any possible way of reading the gospel of the liberal faith which could include the belief that human slavery is right? We have ourselves no least doubt in the world that a century from now the unanimous conviction of those who then call themselves Unitarians will be that *of course* our gospel of liberalism unmistakably makes absurd all notion of woman's unfitness for the rights of citizenship—all insistence that she should be debarred from the privileges or relieved of the responsibilities of an equal part in defining the conditions of civic righteousness, social progress and community well-being.

* * *

ABOUT a million men in the great states of New York, Massachusetts, Pennsylvania and New Jersey have recently put themselves on record as believing in the wisdom and justice of "Woman Suffrage." Something like a million and a half voted the other way. Up to this date the effectually tacit consent of the men of these states to the disfranchisement of women was unanimous—and in that sense the gain of a million votes is clear gain. Still, the vote against the change was discouraging—to some people. We suspect that, if the issues of liberal religion were put to vote to the same constituencies, the minority of the righteous and the progressive would be even more discouraging. And we suspect that, if the million voters on one side could be lined up, visibly, face to face with the million and a half on the other side, there isn't a rational liberal in the land but would admit that the *weight* of the ballot in terms of character and intelligence would be with the million and not the million and a half. Not but what a great many very nice and worthy and intelligent men voted with the "antis." No question about it. But they had for their companions everybody in every com-

munity attached to the political machines; everybody concerned in the liquor interests and the commercialized vice interests in every city; everybody who votes as his boss instructs; and everybody who inherits the characteristics and peculiarities of those who in old antislavery days were against "bringing the issue into politics," or doing anything to upset the tranquilities of the Constitution. In other words, all the temperamentally "orthodox" were with the "count" majority; while all the temperamentally "progressive" were with the "weight" majority.

As a matter of fact, what is this thing that we call "Unitarianism"? What was it, seventy-five years ago? What is it going to be, seventy-five years from now? Those eight Boston ministers—and THE UNITARIAN ADVANCE, and some other "advanced people"—are in the business of trying to help decide!

* * *

EVERYBODY interested in the issues of intellectual liberalism and the ethical responsibilities involved therein, must feel concerned as to the significance of action of the trustees of the University of Pennsylvania in dropping Dr. Scott Nearing from the faculty of the Wharton School connected with that institution. Dr. Nearing's position was that of assistant professor of economics. Nobody questioned his scholarship or personal equipment for his post. He has gifts which make him an exceptionally efficient teacher, and his mastery of his own field of education is admitted by all. Moreover, nobody complains that he has brought into the regular work of his classes any methods of instruction which can give offense. There is not the trouble. But outside of the classroom and wholly separate from his professional activities, he has given utterance to certain views which have seemed troublesome to some people in Pennsylvania. He has raised his voice in opposition to child-labor in Pennsylvania mines and mills; he has urged for action resulting in the reduction of freight rates in hauling Pennsylvania coal; he has been outspoken in various issues which seem inimical to the serene undisturbance of things-that-have-always-been—to the comfort of those who make much money in certain Pennsylvanian ways; therefore, it has seemed wise to the trustees of the University to have his name no longer associated with that of the University. In the plain language of vulgar shop and mill administration, he has been "fired."

* * *

THE LAMENTABLE fact is that there are indications that this may not be an isolated case in the ranks of American academic life. The habit of dropping instructors from the faculties of institutions of learning for no other reason than that they have become identified with progressive ideas in social reform is ominously growing. It is not simply an issue of "pernicious wrong-headedness" in classroom instruction. In Dr. Nearing's case, as in the majority of kindred cases, it is frankly admitted that the complaint is not there. It is the permitting the names of men carrying the prestige of great institutions of learning to be identified with movements of progressive tendency in modern politics and economics. It will not do. Education stands for the conserving mind; scholarship stands for reverence for, and conformity to, the things that have been accepted in the wisdom of the past. Our great universities must stand above all else for "sanity"; and sanity means tranquility; and tranquility suffers whenever a man of new ideas makes a nuisance of himself. And yet these nesting-places of the "conserving mind," of "sanity" and "intellectual tranquility" seem in all ages to have been exceedingly prolific of geniuses of upsetting mind, of restlessness and innovation; and Dr. Nearing is but true to the tradition of the vital scholarship of all ages when he develops the ardor and valor of a man who sees things better, and would help to make things better, than the things that are! To him the function of the scholar is prophetic more than it is priestly; and he has the courage of his vision.

* * *

ALL THIS comes very closely home to all that our Unitarian tradition involves. The method of stifling free speech and checking the honest development of new thought and progressive ideas ought always to be abhorrent to us. We have no right to be, at all, in the family of Christian churches, except for our maintenance of the sanctities of intellectual liberty and the integrities of the unfettered conscience. There would be no

Unitarians in the world, of course, if the theory of the trustees of the University of Pennsylvania were inexorably maintained in all institutions of education and culture. And when we realize that in bottom fact the issue is not between men of one set of convictions and men of another set of convictions, merely, but between men who have certain money interests at stake and men who dare assert the rights of humanity against the encroachments of commercial greed, as is plainly the case in Pennsylvania, the concern of the religious liberal is not merely passive. To what degree is it possible that American institutions of learning may have their policies defined not by those whose interests are pure scholarship and the advancement of learning, but by those to whom the interests of business expediency may in some swollen measure dominate their fidelity of trusteeship in the quality of American education? The evil, of course, is not confined to universities; it may even creep into church administrations. But the issue is plain to the honest friend of progress—which is at once intellectual and religious in its vital concern—can we afford to tolerate for a moment anywhere any tendency to stifle the utterance of any man's conviction of truth, in the interest of those whose material interests seem to be jeopardized by agitations of reform?

The Roll Call of the Heretics

By Rev. Curtis Wiliford Reese,
Minister of the Unitarian Church in Alton, Ill.

ORTHODOXY means majority; heterodoxy, minority. The devotees of the current faith are the orthodox; the dissenters, the heterdox. In politics, in science, in religion these two classes from time immemorial have met in mortal conflict. Heterodoxy has usually won, thus becoming orthodoxy until another and more progressive heterodoxy has challenged and defeated the heterodoxy-orthodoxy. And thus, from a lowly past, humanity marches toward heights sublime.

Heterodoxy is divided into three main groups:

1. Those who cannot quite accept the current system of thought, but who do not desire to unsettle people's confidence in things commonly believed. These may be of service as brakes on the wheels of progress, but they have never blazed a road, paved a highway or pointed a traveler upward.

2. Those who try to interpret the old creeds in harmony with modern thought. These do not build; at best they only repair or remodel. Their service may be valuable in a period of transition; but at best their repaired or remodeled buildings will be merely huts beside the stupendous temples of the future.

3. Those who differ from the current system of thought and action; and who emphatically proclaim their convictions. These are the world's pioneers, prophets, heroes, martyrs.

The history of the world is but a record of the achievements of its heretics. It is they who have done the world's thinking, planning, acting. Only those who do not think the existing order the best possible can make the future better.

It is well to remember that orthodoxy in one country may be heterodoxy in another. For example: Christianity is orthodoxy in America; but in Turkey Christianity is infidelity. In Spain Catholicism is orthodoxy; Protestantism, heresy. The heretic and revolutionist in one country may be orthodox and reactionary in another. Hence both should be tolerant and liberal in sympathy.

Orthodoxy in religion first appeared when man erected altars of worship to tribal deities. Heterodoxy in religion first appeared when some individual or group upset these altars and declared that local gods are naught.

From the pyramids and monuments of ancient Egypt we learn that they worshiped a triune god. Osiris was the father, Isis, the mother, and Horus, the son. It is the mother of the third god in the Egyptian deity who is represented as holding the infant god in her arms, while beside them is the cross, mysterious and ancient emblem of religion. The Egyptians embalmed the body in order that the

spirit after its millennium of wandering might return and find its body intact. Ages passed, and no spirit came back to claim its former temple. Then the voice of the heretic was heard, and Egypt's gods were silenced forever, her temples of worship left in ruin, and her embalmed bodies scattered in the museums of the earth.

Great was the religious system of ancient Persia. The chief god was Ormuzd, who sent his son, Mithras, to take upon himself the form of man. To their gods the Persians erected resplendent temples of marble. The sacred fires burned perpetually upon their golden altars. Cyrus, Darius, and Xerxes were among the devotees of this ancient faith. But the voice of the heretic was heard, and now Ormuzd and Mithras are dead and the winds are heaping the desert sands around their once sacred temples.

Long, long ago the people of India worshiped Brahma, Vishnu and Siva—three gods in one. For many long years this ancient orthodoxy swayed India. But Buddha, the heretic, taught a new religion; and soon this Buddhist, heretical minority, became the orthodox majority. But once again the heretic is infesting that land, and Buddha is losing his heavenly parentage, and their sacred edifices are crumbling into ruin.

From Mt. Olympus reigned the gods of Greece. These gods were a mixture of man and god. Of them the poets of Greece wrote their sweetest songs. Majestic temples were erected in their honor and richest art did them homage. But the heretics—Socrates, Plato, Aristotle—marched to the mountain top and tore these gods from their holy height, and left Mount Olympus desolate.

Once Rome permitted all peoples to bring their different gods to the Eternal City. Rome's galaxy of gods was marvelous indeed. But these gods, not being used to such associations, grew jealous, then the heretic threw a stone in their midst, and the gods warred against each other until all were dethroned. And now there are none to do them reverence.

The ancient Israelites had their Jehovah, who at first was only one of many gods, but who later became supreme. This god was cruel and jealous. To appease him his followers offered bloody sacrifice. Finally they built a box and put Jehovah in it, calling the box an ark. So sacred was that box that Uzzah was instantly killed for putting his hand upon it to keep it from falling; and 50,000 men were killed for daring to peep beneath the lid (I Sam. 6:19). But the voice of the heretic was heard, and the sacred box disappeared from history, and no man knows where it is. Micah cried out, "What doth Jehovah require of thee but to do justice, to love mercy and to walk humbly with thy God?" The author of Proverbs proclaimed, "To do righteousness and justice is more acceptable than sacrifice." And Cruelty, met in the highway of religion by the heretic, retreated into barbarian history.

Then came John and Jesus, both of whom styled the orthodox of their day a generation of vipers, and called them to repentance. The orthodox majority said Jesus was crazy or possessed of a devil. They accused him and abused him and crucified him. But from the grave of Jesus, the arch-heretic, a new religion was born; which in turn grew until it became orthodoxy and killed those who dared to challenge its claims.

Then came another heresy, represented by Wiclif and Luther and Calvin and Knox. These heretics denied the authority of orthodoxy. They were persecuted and cursed; but as usual heresy prevailed, and became Protestant orthodoxy. And once again damnation was threatened to all who disbelieved. But as of yore the heretic—the Unitarian, the Universalist, the Freethinker—lifted his voice, and now free thought pervades the churches, heresy flourishes, and creeds are changing.

Unlike the heterodoxy of the past, the modern heterodoxy sets no bounds to consciences and sane thought; and damns no man for exercising his right to think.

Thus from the time when the mind of man runneth not to the contrary, the few, the independents, have blazed the path of progress, paved the highway of civilization, and guided the world onward and upward.

Let us call the roll of a few of America's heretics, and get their message: George Washington, a deist: "It would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of genuine religion.

It affords edifying prospects indeed to see Christians of different denominations dwell together in charity, and conduct themselves in respect to each other with a more Christian-like spirit than ever they have done in any former age or in any other nation." John Adams, a Unitarian, "The love of God and his creation —delight, joy, triumph, exultation in my own existence, though but an atom—are my religion." Thomas Jefferson, a deist: "For the use of this reason, however, everyone is responsible to the God who has planted it in his breast as a light for his guidance, as that by which alone he will be judged." Benjamin Franklin, a deist: "I believe in one God, creator of the Universe. That he governs it by his providence. That he ought to be worshiped. That the most acceptable service we can render to him is to do good to his other children. That the soul of man is immortal, and will be treated with justice in another life respecting its conduct in this. These I take to be the fundamental principles of all sound religion, and I regard them as you do in whatever sect I find them." James Russell Lowell, a Unitarian:

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder surges burst on clifts of cloud,
Still at the prophet's feet the nations sit.

Oliver Wendell Holmes, a Unitarian:

Be ours to mark with hearts unchilled
The change an outworn church deplores;
The legend sinks, but faith shall build
A fairer throne on new-found shores.

Henry W. Longfellow, a Unitarian:

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of men;
From all the narrow rules
And subtilities of the schools,
And the crafts of tongue and pen;
Bewildered in its search,
Lo, here! lo, there, the church!
Poor, sad Humanity,
Through all the dust and heat,
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still;
Not he that repeateth the name,
But he that doeth the will!

Ralph Waldo Emerson, a Unitarian: "Man is made of the same atoms as the world is; he shares the same impressions, predispositions and destiny. When his mind is illuminated, when his heart is kind, he throws himself joyfully into the sublime order, and does, with knowledge, what the stones do by structure."

John G. Whittier, a Friend:

The stern behest of duty,
The doom-book open throws,
The heaven ye seek, the hell ye fear,
Are with yourselves alone.

Abraham Lincoln, a Free-Thinker: "When any church will inscribe over its altar as its sole qualification of membership, the Saviour's condensed statement, 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

Once more, Charles W. Eliot, president-emeritus of Harvard University, a Unitarian, and probably the world's greatest living citizen: "The two sentiments which most inspire men to good deeds are love and hope. Religion should give freer and more rational play to these two sentiments than the world has heretofore witnessed; and the love will be thoroughly grounded in and on efficient, serviceable, visible, actual and concrete deeds and conduct."

These men and others like them are they who in modern times have pointed upward to political freedom, intellectual liberty, and religious individualism. These and others like them are they who, if imprisoned in Satan's nether world, would turn the river of thought on the fires of hell, quench its flames, and of its fuel build a tower reaching heaven's door.

By the light of burning heretics, Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which in prophet hearts hath burned
Since the first man stood, God-conquered, with his face to heaven upturned.

For Humanity sweeps onward; where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return

To glean up the scattered ashes into History's golden urn.

New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our "Mayflower" and steer boldly through the desperate winter sea,
Nor attempt the Future's portal with the Past's blood-rusted key.

Blessed are the heretics, for theirs is the kingdom of thought.

"MONKEYS."

By Rev. F. M. Bennett.

IN A recent public address a certain bishop said that the "so-called liberal pulpits look upon mankind as a little higher than monkeys, instead of regarding man in accord with the old Bible view as 'a little lower than the angels.'" He also made the charge that this is the view of science and philosophy.

This bishop then proceeded to picture the world as a place of blood and wickedness, and tried to demonstrate that man is considerably lower than the angels and not even much higher than the monkeys. He laid most of the evil of the world to the spread of liberal religion, which he called "educated infidelity," and gave as a cure for it "the good old Methodist college which will teach the old-time religion."

Such outbursts from such sources demonstrate a few truths:

The first is, that the bishop, through willful prejudice or inexcusable ignorance, directly misrepresents the view of science, philosophy and the ministers in the liberal pulpits.

Another is, that a bishop who is entitled to his job ought to know that the inexcusable heresy of Channing, Parker, Emerson, and of all the liberal preachers since their days, has been that they have insisted on the dignity, the worth and possibilities of human nature. Their affirmations that man is a little lower than the angels has been the main reason for their being kept out of orthodox pulpits.

Again, the bishop's assumption that these liberals, the scientists and philosophers, teach that man is a little higher than the monkeys is a popular misrepresentation of evolutionary theory. A bishop ought to know this, and if he knows it he ought to be ashamed to further it.

This bishop's utterance is an indication of the way the modern currents of religious thought are running. Is not the great international anarchy due in part to the false teaching of the "depravity of human nature?" On this teaching the religions of authority established in monarchism are largely grounded. Is not this teaching of orthodoxy greatly responsible for the lack of trust in human nature which is precipitated in the world war?

Here is also an acknowledgment of a fear of the influence which liberal and modern thinking has upon religion. Some bishops fear and hate the liberals in religion because their influence is growing and because such growth undermines their authority in religious establishments.

The truth is that no other persons recognize the worth and possibilities of human nature so much as the Unitarians, and no other persons are willing to trust human nature so largely.

The distance traveled by the best men from the monkeys is a very long distance.

"A little lower than the angels" is a complete refutation of theology founded upon the "depravity of human nature."

These are the truths that disturb the peace of the bishop.—*The Open Way.*

OURS.

By Sarah E. Burton.

The brotherhood of race is ours,
  The brotherhood of thought,
The brotherhood of love which showers
  The blessings Jesus taught;

The unity of hopes and aims,
  The purpose that inspires,
The work that every effort claims,
  The zeal that never tires.

O blessed faith and hope that fill
  With joy the conscious soul,
Till through the deepest sorrows thrill
  Bright visions of life's goal.

When all, the erring and the good,
  Its meaning full shall know,
And God Himself be understood
  Through love's undying glow.

Pomona, N. C.

By one keeping the heart free from stain, virtue and right and wrong are seen clearly as forms in a mirror.—*Japanese Quotation.*

Address to the Churches

To the Unitarian Churches of America:

The twenty-sixth meeting of the General Conference of Unitarian and Other Christian Churches was held in San Francisco, on August 24th-27th last. In accordance with a by-law of our organization, which provides that the Council, "at the conclusion of each Conference, shall issue an address to the churches and organizations in our body.....containing such advice and encouragement as it may deem appropriate, but especially communicating to the churches and organizations the recommendations of the Conference in regard to plan and methods of work," I send you greeting, and, on behalf of my associates, present the following statement:

The recommendation of the Buffalo Conference of 1913, that the next Conference be called in California, was an act of faith. Almost without exception the meetings of this body in the past had been held on the Atlantic coast, within easy traveling distance of Boston. Once a meeting had been held as far west as Chicago. But never, until the gracious invitation of the Pacific Coast Conference and the First Unitarian Church of San Francisco was received, had it entered into our minds to conceive that the Conference could assemble its members on the far shores of the Pacific. With radiant courage, however, the venture was attempted; and a justification of faith was the result. Two hundred and eighty pilgrims from the east journeyed in company across the Dominion of Canada and down the western slopes of Washington and Oregon, to the Golden Gate. Numerous delegates made their way, singly or in groups, from widely scattered cities and towns, to the appointed gathering place. The Unitarians on the western coast rallied from far and near. And behold! a Conference which surpassed in numbers the most sanguine expectations! Half a thousand persons from all parts of the country registered as members. Sixty-nine ministers and five hundred and twenty women of the Alliance assembled at their respective luncheons. In spite of unparalleled counter attractions, all meetings were well attended; at two evening sessions, the church was filled; on Wednesday morning, scores were turned away for lack of room. And in all hearts was present that "large and charitable air" which our beloved Dr. Crothers has shown us to be not unconnected with the wide spaces of the country of our sojourn.

This successful gathering at so remote a distance from our accustomed highways must mark this San Francisco Conference as one of the most notable in our annals. Other factors, however, conspired together to make the occasion memorable. Thus this twenty-sixth meeting marked the fiftieth anniversary of the organization of the Conference in New York in April, 1865. For the first time in this half-century of history, an Ex-President of the United States presided over its deliberations and delivered the Presidential Address. But more significant than such chance circumstances as these, was the world-tragedy in the shadow of which we met. The close of the first year of the Great War came only a few weeks before our Conference was assembled. Its sessions were held in the days immediately following the sinking of the *Arabic*, which constituted the blackest hour of the dispute between the United States and Germany. Several of our churches represented were located in one of the belligerent countries; and one of our ministers hushed a moment of loud debate with the word that many of his parishioners were fighting in the Flanders trenches and some were already dead beneath its sod. In the shadow of such calamitous events, problems that ordinarily concern us deeply at these biennial meetings seemed like "dim, forgotten, far-off things." Interest in theological subjects was momentarily quickened by an able address by Dr. Dodson, of St. Louis, but almost immediately expired. The all-important social question, absorbed into the supreme question of international relations, stirred no debate and prompted only a single resolution. Marching armies, wasted cities, flaming battles, the blood of men, the tears of

women—these to a greater or less extent were always with us. The forces of lust and hate, let loose upon the world, beat upon us as upon those more nearly placed and more deeply stricken. And we saw the result in truer worship, dearer friendship, closer intimacy of sympathy and understanding. Seldom, I believe, have the members of a Conference felt themselves so drawn together as those who gathered this last year in San Francisco. Our distance from familiar scenes, our journeyings through great spaces that knew us not, our isolation amid the swarming multitudes of an exposition city, all contributed to this peculiar drawing together of mind and heart. But the nations furiously raging beyond our gates were without doubt the dominant factor in the situation. The world's call to arms made more lovely our call to prayer. Its resort to force made more precious our resort to reason and good-will. The hate which made millions of men enemies, emphasized and glorified the love which made us friends and comrades. In our happy unity of the Spirit, we seemed to see, or at least feel, the prophecy of the ultimate oneness of humanity in the bonds of peace. What had brought us together, and, in spite of differences of temperament and opinion now held us together, must some day bring and hold mankind together. We were few; the world did not know us, and would not heed us. But we knew the joy of brotherhood, we proclaimed the law of love, we walked in the ways of peace. And so like the early Christians, as Dr. Crothers so touchingly put it in his valedictory address, we drew together amid the perils and confusions of a barbaric world, with comfort in the faith that made us one, and clasping hands in joyous fellowship, "thanked God and took courage."

As it was the war which quickened the spirit of the Conference, so it was the war which dictated the most important piece of business which the Conference transacted. As our pilgrims wended their way across Canada from Montreal to Vancouver, they were profoundly impressed, first by the sorry plight into which all our Canadian churches had been precipitated by the European cataclysm, and, secondly, by the urgent necessity of sustaining these churches during their hour of trial, both for their own sake and for the sake of perpetuating the great promise of Unitarianism in the Dominion. With the present prostration of Canadian life—the distraction of public interest, the shifting of population, the paralysis of business, the exhaustion of wealth, the general absorption of energy into the channels of conflict—our missionary churches have been brought face to face with the possibility of extinction, and even our older and well-established churches are encountering financial problems of the utmost seriousness. The American Unitarian Association is equipped to maintain and perhaps enlarge its customary grants to aided churches in these districts, but it is quite unable to answer the needs of the situation without inexcusably crippling its work in other places. The General Conference of all the churches would seem to be the one body appointed to the task of meeting this alarming crisis adequately. Such at least was the opinion of the delegates who heard and considered the reports from the field in San Francisco. Therefore at the closing session on Friday, was the following resolution moved by Mr. Greenman on behalf of the Unitarian pilgrims and, endorsed without a dissenting voice by the Council, unanimously adopted:

"We, two hundred and sixty Unitarians, have passed through Canada from Montreal to the Pacific. We have been deeply impressed by what has been already accomplished, and by the vast possibilities of the future. We realize, as never before, the significance of the work of the British and Foreign Unitarian Association, the American Unitarian Association, and the Canadian Unitarian Association in founding churches in the leading cities of the country. We have but few churches in a great country. We have met the members of these churches whose spirit may be expressed in the words of Gov. Bradford, speaking of the Pilgrim Fathers: 'We have a great hope and inward zeal for laying good foundations.' Our new churches are bravely passing through a severe crisis during the Great War. We recommend to the General Conference of Unitarian Churches meeting in San Francisco, to appoint a committee to act in co-operation with the American Unitarian Association to raise a special additional fund adequate to carry on the work already begun till the return of normal conditions in Canada."

For the proper carrying out of the provisions of the resolution, a committee was appointed by the President, under

the Chairmanship of Hon. Charles E. Ware, a member of the Council. I beg to commend this resolution to the earnest consideration of our churches and the appeals of this committee to their goodwill. That generous contributions to this cause will be forthcoming cannot be doubted. For what is our fellowship of churches for, if not to "lend a hand" at such a time and in such a way as this? Why join all the members together in one body, if they are not to suffer as well as rejoice together? In the Preamble of our Constitution adopted in Saratoga in 1894, we read, "The Conference of Unitarian and Other Christian Churches was formed in 1865 *with the purpose of strengthening the churches and societies* which should unite in it for more and better work for the kingdom of God." For the first time since 1865, we have opoprtunity to fulfill this purpose of association to the uttermost. Let us not fail to seize it!

At the Buffalo Conference of 1913, two committees were appointed, the one to investigate the question of ministers' salaries, the other to investigate the question of receiving ministers from other communions. Both of these committees presented at San Francisco reports of great interest. The report of ministers' salaries, widely quoted and commented upon in the public press of the country, presents perhaps the most illuminating study of this problem which has been made. Its facts and especially its recommendations are herewith called to the earnest attention of the people of our churches. The report on receiving ministers from other communions effected changes of importance in the organization of the Fellowship Committee of the Conference. Enlarged powers, involving more careful work of investigation, were granted to this committee and its various subcommittees, and additional safeguards against the entrance of unworthy men into the ranks of our ministers thus provided.

One detail of this reorganization of the Fellowship Committee—namely, that of providing salaries and expenses for those charged with its work—calls for the immediate settlement of a problem which has long aggravated and sometimes embarrassed the Conference in the performance of its proper functions. I refer to the problem of "ways and means." In the beginning it was intended that the Conference should exercise large powers and assume corresponding responsibilities in the advancement of denominational interests. "At that time, and for twenty years after," said Rev. George Batchelor, in his address to the Conference as Chairman of the Council in 1905, "the intention of the Conference was to control by direct legislation the Unitarian Association and all other societies doing our work.....it was intended (and for many years the intention was acted upon) to make the Council of the Conference a direct agency for the building of churches and maintaining missionaries and preachers in college towns throughout the country." In pursuance of these ends, large sums of money were at various times raised and expended. Thus in 1866, one hundred thousand dollars were raised for the American Unitarian Association. At about this same time thirty thousand dollars were raised for the publication of a weekly paper, which was established as the organ of the Conference. Gifts of varying amounts were presented in these early years to the Meadville Theological School, and churches in New Orleans, Washington, New York, Newport, Des Moines, Madison and Chicago. "In all," said Mr. Batchelor, "several hundred thousand dollars were raised and expended, with the advice and active effort of the Conference and the Council."

In recent years, all this has changed. For reasons which need not here be enumerated, responsibility for our active denominational work has been divided among other organizations, and the Conference has very largely divested itself of its administrative and legislative functions. With the result, among other things, that the financial support of the Conference has become of the most sporadic and haphazard character! Every biennial gathering brings its burden of expenses, its reiterated appeals to churches and individuals for contributions, its collections at services and meetings, and always, as at San Francisco, its call for pledges from the floor. The total outlay of the Conference in any single two-year period is comparatively small, but seldom is it adequately met. All too often bills remain unpaid for a year or more; and only on occasion is the Secretary given

the clerical assistance to which he is properly entitled for the doing of his work. The financial record of the Conference in recent years can with difficulty be regarded as respectable.

With the assumption of very definite financial obligations for the work of the Fellowship Committee, it is necessary that this situation be remedied. A regular income, sustained by an organized system of contribution from the churches, must be secured without delay. This is the one big task before the Council during the period of the present administration, and to its performance the members are resolved to set themselves with a will. No announcement can be made at this time as to what plan of action will be adopted. Such announcement will appear in due season. For the present let it be noted simply that the work is in hand, and that the generous co-operation of all the churches is solicited.

The General Conference was founded in the year which marked the close of the most terrible war of the nineteenth century. It enters upon its second half-century of history in the year which will in all probability mark the climax of the most terrible war of all time. The year 1865 was a period of joy, lifted anxiety, renewed constructive activity; the establishment of our Conference was but one very small illustration of the stirring of our American citizenship at that moment to new and greater life. The year 1915 is a period of sorrow, indescribable foreboding, terrifying destruction. No contrast could be more striking than that between the beginnings of the first and the second half-centuries of our Conference history. And yet it is doubtful if the spirit which animates us today can in its essence be any different from that which animated our fathers fifty years ago. Theirs was a time of faith, courage, vision; but so also must be ours, if our world is to endure. It is when doubt assails the soul, that we most need faith. It is when fear besets us, that we most need courage. It is when hate grins sardonically across wasted fields and silent seas, that we most need the calm, unsullied front of love. Therefore now, more than ever, must we preserve our wonted cheer of spirit, and walk in our familiar paths of service. With confidence in the right, with trust in the ultimate conquest of good over evil, with faith in God and in each other, let us rejoice in what has gone, look forward with hope to what is yet to befall, and strive on as ever in the work that we are in.

JOHN HAYNES HOLMES, *Chairman.*
CHARLES E. WARE.
MRS. SARA S. GILSON.
MINOT SIMONS.
RICHARD W. BOYNTON.
SIDNEY B. SNOW.
WILLIAM R. BILLINGS.
CALEB S. S. DUTTON.
MISS LUCY LOWELL.
JOHN H. LATHROP.
WALTER F. GREENMAN.
PERCY A. ATHERTON.
For the Council.

THE FAILURE.

BY MABEL HATTON COYLE.

The day dawned dull and cheerless for the many,
Bright shone the day with promise for the few;
For one man day came hopeless, nor with any
Response to its appeal. He only knew
That in the city's sounds of light and laughter
He had no part, but through the dragging day
With furtive look and feet he faltered after,
And, cringing to his fellows, begged his way.

Once, brave and strong in youth's triumphant power,
He held the key to Life's enchanted gate;
Misfortune came in an unhappy hour,
Wrecked all his hopes and humbled him. Too late
To win the fight anew, the man was under,
Bewildered by the careless, crowded street;
The crowd scarce paused to look with idle wonder
At him, a failure in his sore defeat.

A failure? Ah, he has not failed, this other,
But you and I have failed who, in our greed
For self, forgot he was our brother;
In sheltered peace, forgot the human need;
If we had shared Life's burden and its beauty,
Its costly comfort and its luxury,
We then had learned that just to live brings duty,
Divined the meaning of Fraternity.

Humboldt, Iowa.

Unity Church in Luverne, Minn., is to be used for school purposes this fall. A bust of Theodore Parker, the books in the Sunday school library, some fifty copies of "Unity Hymns and Chorals" and some pictures will be gladly sent to any Unitarian church which makes application. Please communicate with Mrs. P. N. Gillham, Luverne, Minn.

Sane Education and Soul Education

By Rev. George R. Gebauer.

LIVINGSTONE in his travels in Africa had ample occasion to study the peculiar customs of the natives, which possibly since the sojourn of Mr. Roosevelt among them have become considerably modified and refined. Among many other things he relates with what eagerness his dusky followers and guides would devour the heart of a lion, if good fortune made the king of the desert a victim of his gun. They would eat the heart of the lion, why? Because it was a specially delicate morsel? No, it was rather tough even for an African's teeth and jaws.

No, they ate in spite of its toughness, because they believed that the lion's courage and strength resided in his heart and they wanted the lion's courage and strength. Primitive and savage people always had this superstitious regard for blood and out of it grew strange customs and harrowing rites. As Livingstone's guides would eat and drink the blood of the lion, so in war the savage would drink the blood of his slain enemy, in order that his strength might pass into him.

The same or a similar idea lies at the root of what is called the blood covenant. Tribes weary of fighting each other would establish permanent peace upon the basis of blood community. To bring this about, the two chiefs would exchange blood with each other; they would drink a few drops of each other's blood. Henceforth, the two tribes partook of the blood and the two became one tribe, one brotherhood.

The Lord's supper, celebrated by most Christian communities, symbolizes and spiritualizes the same idea. The wine represents the blood of Jesus and by drinking this blood the believer becomes one with Christ and shares in the saving grace of his blood, in the sacrifice of his heart on Calvary.

And as the heart was considered the great reservoir of blood, it became also to be considered the center of life, the abode of the soul.

Heart and soul meant in the end one and the same; for its palpitations spoke louder than words, of joy and of sorrow, of hope and fear and love and hate. Civilization has modified this extreme regard for the heart and the intellectual element in man has been more emphasized.

Nevertheless there is a good deal of truth in this ancient notion, the distinction between heart and head. It is embedded in our very language and it is no less a philosopher than Schopenhauer, who lays great stress upon this distinction and makes the heart as it were the throne of man's will.

We speak of a noble, warm, large heart, we speak of a man of acute understanding as a brainy fellow. We also speak of a brainless chap and a heartless wretch. We constantly admit that a man might have a noble and true heart, and yet not possess a very acute mind, and no one would contend that a scholar or philosopher must needs be a saint.

So much, so good. But what, you say, is the leading, the determining element in man, is it the brain or the heart? Do the two rule together as the two consuls in ancient Rome, or is it more like the dual head in the family? Perhaps it is in the life of the individual more as it is in our American households. As the husband plans according to the determination of his wife, so in the individual the determination of all mental activity is largely given by the heart.

Yes, I may put it stronger yet, though some of you may not see how, by saying that the heart is really the man, as the woman is the power in the home. In these emotions of ours lies our manhood. The approval of the heart is needed to make any decision effective. Just as in the end every law made by our legislatures to be effective, besides the final orations in congress, needs ratification by public sentiment and conscience.

And again just as public sentiment will determine a legislature to deliberate on certain laws, so the emotions will determine man's reasoning and man's actions. Perhaps we see now the homely truth

of the proverb, "keep your heart with all diligence, for out of it are the issues of life." The people and not the congress are in the end the country, and the heart and not the brain is, after all, the essential man.

Hence it is clear that education which fails to train a man's sentiments is shallow, it is the education of an intellectual prig. We need more than knowledge to be truly educated. This is sometimes overlooked in education, in which knowledge is supreme.

Man is dazzled by the achievements of science, the fruits of the brain. He believes that the intellect which can turn darkness into light, make the winds its messengers and charge the subtle ether to go for him on errands of lightning speed, will carry him also to heaven on the wings of logic. Hence the school has become in our day a symbol of salvation. The school is supposed to eliminate all evil man falls heir to, and to bring the kingdom of heaven down to earth by the way of the psychological laboratory and scientific kindergarten.

No one would doubt that there are most helpful influences in our magnificent school system. I would yield to no one my admiration for the school; if I were not a preacher, I should want to be a teacher. Especially morally helpful, of course, is the noble personality of the teacher, and we are blessed with such. But all this to some extent is counterbalanced by influences not so helpful.

It is sometimes in the best of schools that a boy gets false ambition implanted in him; it is in school that he learns to deceive and to cheat and to simulate and get the notion that he is somebody, because he can translate Virgil. Yes, often the very means which are used to stimulate intellectual development fail to build up true manhood or the womanly in man.

Again, the imparting of intellectual knowledge, rightly the main end of the school, has directly little to do with manhood. Even our excellent school discipline is but a training of an external habit. The main thing ever before the teacher is the intellectual standard to which to bring her pupils.

The child is taught to correctly spell and to use grammar properly, but, after all, good grammar does not teach to tell the truth. A lie is a word morally misspelled and I have heard people tell falsehoods in the queen's best English. Do you think that the study of algebra will needs make the young man an honest cashier? Many an absconding treasurer was a veritable wonder in calculation.

Will even the teaching of manners make a gentleman of a rogue, or will it not simply make a well-mannered rogue? Yes, will even the objective scientific study of ethics, as often pursued in our colleges, foster genuine manhood? I know personally a professor of ethics in one of our famous universities, whose "ethical" pupils stole the books from his shelves, the very books on ethics he used in the classroom.

A man might indeed know the highest maxims of right conduct by rote and yet remain a rogue; just as a man may be a great theologian without ever knowing God, or a great teacher of temperance and yet spend his money in riotous living.

Thus intellectual education need not bear moral fruit. Certainly, the statistics on crime here and in Europe prove this. Some of the most atrocious and disgusting crimes in history were often committed by men of intellectual power if not of culture. Think of the Cencis, the Borgias, Henry VIII, Catherine of Medici, Catherine of Russia, Ivan the Terrible, Philip II, Napoleon.

If not so many cultured persons are in prison it is for two good reasons. In the first place the uneducated, the dunces, are in the vast majority, and in the second place education will make a man, if not better, at least more prudent, worldly wise. The educated rascal knows how to do his stealing in the most ingenious ways. Before he engages in any unlawful business he first finds out where are the holes in the law to slip through. In the meshes of prosecution generally are only caught the underlings, the mere tools, as the celebrated sugar fraud cases in New York have shown.

A "High" School of the Soul.

It is the little, foolish, unsophisticated, and uneducated fly which is caught by the spider, while the blue-bottle will buzz through and the spider thanks heaven if she does not carry the entire net and himself along. Let it stand then, that intellectual education gives man merely power to make himself powerful in his conduct in life.

While many indeed use this power for good, turn the iron of thought into plowshares, others turn the same metal into swords and tools for burglarizing humanity.

Again I repeat, do not think for a moment that I am belittling our educational system.

No, I recognize it is a great factor for good, but it has at present unavoidable limitations to give a full, rounded education. Indeed, I would like to see the school still more of a factor in our social life, by systematizing the moral education of the young. I should like to see the high school, the "high" school of the soul as well as of the intellect. Everybody advocates improving the schools by all sorts of fads, but I shall yet hear a man say, "We can not have religious sectarian teaching in our schools, but why not have a man who will educate the hearts of our boys so that they may step out into the world with deep principles of conduct implanted in them?"

The heart of man, his emotions, his sentiments, have been treated too much like Cinderella in the fairy story, though after all she is the queenliest among her sisters. If we want men, true men and women, we may address ourselves with knowledge to the head, but we must not forget to fill the heart with higher wisdom. Yes, the higher the tree of knowledge grows, so much more deeply must its roots penetrate the soil; the higher the education of the intellect, the deeper must be the cultivation of the heart. Where we exalt intellect at the expense of the sentiments, we destroy the balance as much as if we neglected the intellect.

But what is the education of the intellect and what is the education of the heart? It is perhaps difficult to draw the line, which divides moral from intellectual teaching, for often the two run into each other; nevertheless, there is a distinction. The aim of intellectual education is simply to make the mind better informed, to make it keener, more farsighted. But in moral education the intellect is not an end in itself, but merely a means or at least largely so. Knowledge is only incidental, just as goodness is only incidental in intellectual teaching. The object of such education is to reach the heart and to see truth under the viewpoint of goodness. Hence as alone the keen-minded teacher can effectively impart knowledge, so only a deep-feeling heart can impart goodness; it alone can awaken hunger after righteousness, nobility and true manliness.

It requires a mind to be a teacher of philosophy, it demands a heart to be a teacher of the good and wise life. The more we are in love with all that is great and good, the better we shall be able to impart that desire to others. If we fail to instill the higher life in our children, is it not because we are not truly in earnest with ourselves? Is it not that we would rather have our boy attain an outward wordly success, than an inward moral victory? Is it not that we really would rather see our boy rich and envied for his wealth, than poor but unpopular with pure hands and a clean heart before God?

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

AN OPEN LETTER TO MINISTERS.

MY BRETHREN, it is with a full consciousness of the certain difficulties and probably misunderstandings involved in such a letter as this, that I venture to address you. I realize that words here written and published can reach you only by chance. I am aware that I have no warrant of position, influence or achievement, to offer counsel or define action. I do not need to be reminded that this unusual method of appeal easily exposes me to charges of impudent intrusion and proud assumption. Nevertheless, am I moved, in this critical period of our American history, by a love of country which would sacrifice reputation no less readily than life, and by a jealousy for the church which would tolerate no failure in spiritual leadership, to reach out hand and heart to those who, like myself, are charged with the high duty of interpreting the will of God and commending the mind

of Christ to their fellows, and plead for communion in a great cause.

We are living in an age which witnesses a reversion to barbarism so complete as to paralyze comprehension and defy description. For over a year the continent of Europe has been swept by the fire and sword of a struggle made inevitable by an internationalism which sought the way of life in exploitation instead of comradeship, in empire instead of brotherhood, in power instead of love. Long fostered by the pride of kings and the wiles of statesmen, pent up in vast armaments of war surpassing in fiendish ingenuity and titanic power anything conceived by man's crazed imagination, the forces of lust and hate at last burst forth, to wreak their work of death; and an unexampled cataclysm of wasted lands and slaughtered and outraged peoples engulfs mankind. America, distant from the scene of conflict, and innocent of the imperialistic ambitions of the older world, is still at peace; but not immune from the wild passions of the hour. Horror-stricken by the ruin which has overwhelmed the nations of Europe, we fear a like fate for ourselves. Forgetting that we are barriered from invasion by the very pattern of the globe, we tremble at the nightmare of invasion and easy conquest. Ignoring that we are bulwarked by the love of children adopted from every land and race, we see in mother-countries and fatherlands, foes who plot our fall. Blind to the ideals of liberty and peace which we as a people are pledged to serve, and still more blind to those ideals of brotherhood and goodwill which have been laid as divine commands upon the souls of men, we rush to the arms which have ever betrayed the hands that lift them, and barter the glad security of right for the tested insecurity of might. False prophets are among us, proclaiming comradeship an illusion, brotherhood a futile dream, love a snare and pitfall for unwary feet. At one fell instant faith seems dead, God a myth, and the Kingdom of God an idle fantasy. Panic is come; and, as in all panic, reason yields to madness, and all sweet habits of the soul to the primitive passion for survival at any cost.

In such an evil day, nothing is easier than to yield to the prevailing madness. But in such an evil day also nothing is more necessary than to withstand it. And who shall lead in this work of high endeavor, if not those who are ordained to the ministry of Christ? Others, if they will, may send the pagan call to arm against our fellows. But we, my brethren, if we be faithful to the leading of him who taught the law of love, must rebuke this call, and in its stead proclaim the nobler summons to arm against injustice, oppression, selfishness and hate, which make of mankind foes. We have no right, and feel no desire, to impugn the motives of those who have initiated and now support the movement for "preparedness." While undoubtedly there are among them manufacturers of munitions who see in it "good business," soldiers who welcome it for technical and professional reasons, politicians who use it as the latest garb of patriotism, it is certain that the great majority are earnest and high-minded citizens who seek, however mistakenly, the best good of the land they truly love. But we have a right, and God grant us all to feel desire, to impeach the wisdom of these men; and to insist that, in the crisis now before our people, the highest standards of national action shall not be forfeited to fear, and that those ideals of the spirit which exalt a nation, even as they glorify an individual, shall not be wantonly sacrificed to a specious plea for security. Ours is the authority to declare that he that taketh the sword shall perish by the sword, while he that doeth the work of righteousness shall find quietness and confidence forever. Ours is the privilege to assert that love is the fulfilling of the law, and that this love, when truly known and bravely practiced, "never faileth." Ours is the duty to proclaim that God lives, that in God all men are brothers, and that, at however great a hazard of comfort, happiness, and safety, we must live the life of brotherhood. Yea, ours is the stern necessity of affirming, in the name of prophets, apostles, martyrs without number, that to die for good is gain, while to live for evil and by evil is loss eternally. To each one of us is America as the apple of the eye, because we see in the right principles she seeks, the hospitality she practices, the good-will she embodies, the hope of a stricken world. For America now to take up arms, and thus to yield to the

fear which generates first suspicion, then distrust, then hatred, then open war, is to blast this hope and thus in the realest sense to perish. So to take up arms is not to gain security of land or wealth or population. On the contrary, as the example of half the world this day attests, it is to invite aggression and gamble with disaster. But even though security could be gained at such a price, for America at least it is not worth the price. Thus to find life is forthwith to lose it.

To define these truths, and to affirm them with new power and unwasted hope—is not this, my brethren, the duty of the hour? It is not an easy duty. To preach peace to a world in arms, to commend reason and good-will to peoples who seek the arbitrament of the sword, to proclaim the supremacy of love to an age aflame with violence and hate, is to invite ridicule, contempt, execration, persecution. But when were we ministers of Christ invited to easy duties; when were we taught to evade the clear preaching of God's word for the sake of the praise of men; when were we encouraged to avoid the cross? Not to acquiesce in the easiest but to be loyal to the highest, not to be vassals of fear but children of faith, not to make terms with error but to stand fast for truth—this is the Master's challenge to his later as well as his earlier disciples. And never since Calvary was there greater need of unfaltering answer to this challenge than today, when Europe is engulfed in ruin, and America trembles on the verge.

It was in a critical period of Israelitish history, when appeal to arms seemed the sole security of the kingdom, that Isaiah spoke unto his people: "Woe to them that trust in chariots because they are many, and in horsemen because they are very strong; but look not unto the Holy One of Israel, neither seek the Lord." Shall not this, my brethren, be the message which we will speak unto our people in this hour of faltering faith? Differing on a hundred points of theological and political belief, can we not all unite on this prophetic message? And if we so unite, shall we not be heard and heeded? I believe in the church, and in the power of the church. I believe that the voice of the church, when single in its witness to the Spirit, is irresistible in counsel and in leadership. I believe that when the church fails, as it has failed in Europe, it is because it speaks in faltering tones, or speaks not at all on the issues of life. I believe that the churches of America need not fail—that they may succeed in the great work of saving America and the world from dissolution. Therefore, that I may do my little part to this great end, I speak to you, my brethren in Christ. Few of you, I know, will ever read these words. But those who do so read I pray that I may find in spirit if not in person, and that together, with God's blessing, we may labor to keep our country in the ways of peace and brotherhood.

NEW COMMISSION LAUNCHED.

Increased Christian efficiency in dealing with community problems which concern the church is the task set for the new commission of the Federal Council of the Churches of Christ in America. Last June a conference of representatives from Christian organizations doing co-operative work on a national scale was held at Atlantic City. Strong delegations from such organizations as the Laymen's Missionary Movement, The International Sunday School Association, The International Committee of Y. M. C. A., The National Board of the Y. W. C. A., The Home Missions Council and other similar organizations unanimously and heartily voted to hold within a year a conference of such organizations to develop a program of united action.

This conference also asked the Federal Council, under whose auspices the conference was called, to form a Commission to make a careful survey of all federated work now being carried on throughout the country, to help federations already formed, and to co-operate in forming new ones where conditions were favorable.

This Commission has been formed. The membership in a large measure represents unofficially the movements which took part in the Atlantic City Conference. It is thus practically a federation of federated movements.

Mr. Fred B. Smith who for so many years was in charge of the Religious Work Department of the Y. M. C. A., and who is now with the Johns-Manville Co., of New York City, was appointed Chairman. While Mr. Smith will continue in his present business relation, he will give much time to presenting the message of this Commission in the cities of America, and before religious conferences and conventions.

The first meeting of the Commission was held September 21st in the Broadway Tabernacle. The program of work outlined by the conference at Atlantic City was adopted. The first task to be performed will be a thoroughgoing study of the successes and failures of the attempts to work out plans for interchurch activities.

WESTERN CONFERENCE NEWS

Ohio.

At Youngstown the work is developing steadily. The minister publishes a parish paper, *The Open Way,* which appears during each month of the active church year and which goes to some five hundred people. There is no fixed price for this paper, the minister and those who choose to help him meeting the expense. A kindergarten meets at the pastor's home, next door to the church, during the regular service. Regular programs are being carried out in the Emerson Club, the Woman's Alliance and the Men's Club. The Woman's Alliance will hold a bazaar on December 2nd. Rev. E. A. Rumball, the Efficiency Secretary of the American Unitarian Association, has recently spent some time at Youngstown and at Erie. The pastor and his wife went as delegates to the meeting of the Middle States Conference at Pittsburgh and Mr. Bennett has been appointed a member of the Committee on Benevolent Associations in the Chamber of Commerce. Ex-President Taft gave an address at the dedication of the new Y. M. C. A. building in Youngstown, setting forth his appreciation of the work which was being done, but also clearly stating that neither he nor his fellow churchmen could be received into the directorate of that body.

Michigan.

The People's Church, Kalamazoo, Rev. Geo. F. Patterson, Pastor.—With progress of a revival here, one of the Billy Sunday type, the church has experienced a steadily increasing interest and attendance, especially on the part of students of the normal school and college, and many others who believe that religion has outgrown the old pagan dogmas, and that the ideals for which we have contended are really no longer matters of dispute, but the common property of all churches. Naturally they have turned here. Only the Congregational church refused to be identified with the movement, except the Roman Catholic, the Episcopal, and the People's Church. This is the only pulpit that has had anything to say on the topics "mistreated" at the Tabernacle. At the outset the press of the city would give no space, as even the priceless front page was given over to the Evangelist, but the attitude is changing. Extracts from a recent sermon by Mr. Patterson were solicited by the press, and printed. If it were possible to follow this meeting with the right kind of revival, and command the services of two or three of the best men, utilizing the curiosity as to things religious that has already been aroused, particularly with regard to the liberal interpretation of mooted points, real results and lasting benefits would be realized. The resident minister can do much, but it is one man against an army. Even though truth be his shield and buckler, even though he defend himself nobly, retain his position, add to it somewhat, if he had sufficient support he might turn his defense into a conquest.

Illinois.

At Chicago all the churches are in the full swing of the year's work. At Unity Church through November the sermon subjects were as follows: "Inheritance of the Meek," "Moral Constitution," "Triumph of Goodness" and "The International Heart."

The Men's Club held its regular monthly meeting November 17th. The church school, Ladies' Aid, the Young People's Club, the Alliance and the Men's Club are all carrying out their programs.

At the Third Church the people are greatly regretting the illness of their pastor, Dr. Rowena Morse Mann. Dr. Newton Mann filled the pulpit during November, his sermon subjects being: "Permanences," "The Blessing of Sorrow," "The Fleeting and the Abiding" and "Balaam."

The regular meetings of the Fellowship Club through November dealt with the following topics: "Academic Freedom in the United States"; Reading of two one-act dramas, "The Black Tie" (George Middleton) and "Allison's Lad" (Beulah Marie Dix); "The Art of Wordsworth"; "Samuel F. B. Morse, from Review by Edward L. Morse."

At Alton, Rev. Curtis W. Reese, D. D., has resigned to accept the call to the church at Des Moines, Iowa. Mr. Reese has made an impress on the community during his two years at Alton. While the church regrets losing his inspiring leadership, it rejoices with him in his promotion.

At Bloomington the Woman's Alliance has issued a very full program covering its work from September to June. It also provides a large number of standing committees which give leadership to various undertakings within and without the church.

At Urbana the Sunday evenings throughout the year are devoted to a study of the "Religions of the East," the different topics being treated either by men from the Orient studying at the University or by the pastor, Rev. Albert R. Vail. The broad divisions treated are: "The Rise of the World Religions," "China," "Japan," "Persia" and "India," more time naturally being given to the last-named than to the other countries, since it presents a longer continued and more varied religious development than that of other lands.

Wisconsin.

The Fourth Joint Convention of Unitarian and Universalist churches of Wisconsin was held at Wausau, November 2nd to 4th, in connection with the dedication exercises of the First Universalist Church in that city. It was a real privilege to attend this gathering and to rejoice with the Wausau friends in the completion of the beautiful series of buildings, consisting of church auditorium, parish house and parsonage. The dedication sermon was delivered by Rev. Lee S. McCollester, D. D., President of the Universalist Convention. The convention sermon was delivered by Rev. F. A. Gilmore of Madison. During the Conference two young men—Merton L. Aldridge and Al-

bert W. Altenbern—were ordained to the Christian ministry, the sermon being given by Rev. L. Ward Brigham, D. D., of Chicago. At the closing service Rev. John W. Carter of Racine spoke on "Lessons from the National Universalist Convention" and Rev. Ernest C. Smith upon "Lessons from the General Unitarian Conference." The Universalist branch of the convention is certainly more active in Wisconsin than the Unitarian portion, there being eight settled Universalist ministers in the state and only three Unitarian. A gracious hospitality was provided by the Wausau church and a new sense of confidence was evident among the workers.

At Madison the new parsonage is progressing rapidly. It is hoped that it may be occupied before the winter is over.

At the State Teachers' meeting at Milwaukee, one of the leading speakers was Governor Ferris of Michigan, one of the officers of our Michigan Conference. On November 14th, Messrs. Gilmore and Greenman exchanged pulpits.

Iowa.

The Davenport church continues its well-conceived advertising campaign. The sermon subjects announced for November were as follows: "Charm of Falling Leaves," "Right to be Happy," "Origin of Thanksgiving" and "Log Cabin on the Spiritual Frontier."

At Sioux City the church and Sunday school began their sessions the first Sunday in September. Mr. E. A. Field is Superintendent of the Sunday school, Mr. O. S. Dean, Musical Director and Secretary, and Miss Hazel Hopkins, Organist. Miss Hands of Davenport, a teacher in the city schools, has been added to the teaching force of the Sunday school. Under the auspices of the Trustees of the church a Social Religious Club has been started in the church, meeting every other Sunday evening at 5 p. m. for a social hour, followed by light refreshments and these by a song service. Unity Guild has assumed the responsibility of monthly parties in the assembly room, providing for the social life of the younger people under safe and proper influences. The Boy Scout work is being continued under the leadership of Mr. F. T. Lowery. The People's Forum, now in its third year, publishes a most interesting program, giving the topics and speakers for the weekly meetings from September 5th to January 26th. Prof. H. G. Campbell of Morningside occupied the pulpit September 26th. October 24th was observed as Harvest Sunday, October 31st as Peace Sunday, with Rev. W. E. Clark as speaker, his address being published in the *Daily Tribune*. Union Thanksgiving services were held at the Liberal Jewish Synagogue, Rev. R. D. Van Tassel giving the sermon. Some of the recent sermon topics are the following: "Adequate Leadership," "Practical Worship," "To-day and the Greater Vision," "The Call to Achievement," "The Greatest Thing in the World" and "The Rhythm of the Soul."

The Des Moines church has extended a call to Rev. C. W. Reese of Alton, who has accepted the same and will begin his pastorate on December 5th.

Missouri.

At the Church of the Messiah, St. Louis, the pastor's monthly letter for November is devoted almost entirely to announcements and appeals. Among the worthy causes which are scheduled, we find the Church Charities Fund, the annual contribution to the Western Unitarian Conference, the hospital Sunday contribution, the appeal in behalf of the churches in western Canada, and the appeal from the church in New Orleans. The two St. Louis churches have united in an invitation to the Western Conference to hold its next annual meeting in St. Louis.

Kansas.

The rapidly shifting population of a college town sometimes brings discouragement to a small church. At the beginning of each year a number of faces that we have come to look for regularly in the congregation are to be seen no more and we have a sense that we must be losing ground. But in some mysterious way new faces slip into the places left vacant and we go on our way as before. The regret at missing the old friends is minimized by the pleasure of coming to know the new ones. So regularly is this experience repeated that we come to accept it as a part of the natural course of events, and rejoice in it as affording an opportunity to reach a much larger number of persons than our congregation can number at any one time.

This year the church at Lawrence was given great help by a visit from Dr. Crothers. He spoke ten times during the few days that he was here—four times in the church to congregations that nearly filled the church, three times at the university, twice before local literary clubs and once before a full assembly of the high school! We believe in making full use of our opportunities. Also we enjoyed a Sunday visit from the Field Secretary of the A. U. A., Rev. W. C. Brown, who spoke at two meetings the same evening.

Our Sunday school, of which we are justly proud, has been trying experiments this fall. In the first place the hour has been changed from 11:45 to 9:30, and the change has resulted in an immediate increase in attendance among the smaller children. Further, the Board of Education has prepared opening exercises of its own and has decided to have them made up in the form of lantern slides. With our equipment they can be read easily even when the room is not darkened. It is our plan to have a few hymns made up in the same form, then we shall be able to dispense with the books entirely and center all attention at the front.

The Alliance holds meetings every Friday and in addition to preparing for the fair which comes early in December they have enjoyed social and literary programs. On one occasion our delegate to the National Conference, Mrs. O. E. Learnard, gave a report of the meetings in San Francisco.

The young people are holding meetings every Sunday evening at 6 o'clock, taking lunch together and then having music and a paper by one of the members. They have also given a most creditable performance of two farces by John Kendrick Bangs.

From Wichita come very encouraging reports of the church life under its new leader, Rev. L. M. Birkhead, who is developing a well-organized School of Religion, completely graded and inspired by the newer ideals. The attendance at the Sunday services has been gradually increasing and thirteen new members have been added to the church roll. A Junior Alliance has been organized. Early in the fall the church enjoyed visits from Rev. and Mrs. E. R. Shippen of Detroit and Dr. S. M. Crothers of Cambridge. The church was filled to hear the message of Dr. Crothers.

ALLIANCE NEWS.

The Chicago Associate Alliance met in the Memorial Chapel on Thursday, November 11th, at 11 a. m., the President, Mrs. E. S. Talbot, presiding. The minutes of the last meeting were read and approved and other business pertaining to the Alliance was disposed of. Mrs. Lynn moved that a letter of sympathy be sent to Dr. Mann who is quite ill. Motion was heartily carried. Miss Marian Lewis made an urgent plea for Mr. McHale of Marianna, Fla., asking those present to send books for the library to the Unitarian rooms at 105 S. Dearborn St. Miss Le Baron urged the members to purchase copies of the *History of the National Alliance* by Mrs. Fifield. Roll call showed there were sixty present.

The President then introduced Prof. James H. Tufts of the Chicago University, who read a very able paper on "The Settled and Unsettled Problems of the Family." The discussion which followed was led by Mesdames Dudley, Hicks and Miss Lewis. Others speaking were Mrs. Lynn, Mrs. Furzer, Rev. Fred V. Hawley and Rev. Ernest C. Smith. Mrs. Talbot announced the next meeting to be held at Unity Church on January 13, 1916, at 11 a. m. Luncheon was served by the Alliance and a pleasant social hour was spent in the parlors of the church.

A. M. COXE, *Secretary.*

The Illinois State Director, Mrs. D. P. Hueston of Hinsdale, during the month of October visited the branches at Buda, Sheffield, Geneseo, Moline, Bloomington and Urbana, bringing to them not only the evidence of fellowship, but also new vision and enthusiasm. Such missionary trips by State Directors are much more frequent in the East than in the West. It is to be hoped that the example set by Mrs. Hueston will be followed by other State Directors.

SOUTHERN CONFERENCE NOTES

DALLAS, TEXAS.

With the service of September 19th, the church at Dallas assembled for the beginning of its sixteenth season. Rev. Geo. Gilmour, interpreting the faith of yesterday in terms of today, made a strong appeal to the congregation to enter upon the duties before them as if consecrated by the taking of "holy orders." Such light as the following has been offered in succeeding sermons to illumine our somewhat rugged southern highway: 1. Each one must get into action, remembering that his daily work is an essential part of his worship. 2. The moral ideal should be incorporated in the social as well as the personal conduct. 3. Have appreciation for the best in all religions and thus reach so much the nearer toward the ideal of human brotherhood.

Now that this church is well established and favorably known among thinking people of this city, we realize that the opportunity is more favorable than hitherto for forwarding the cause of the liberal faith. Advance press notices and extracts from the sermons appearing in the Monday *News* have helped to arouse interest, and have brought more strangers than usual to the services. With Prof. Kreissig at the organ and an excellent quartet engaged for the season through voluntary subscription, the success of the musical service is assured.

The Sunday school has commenced more auspiciously than in other years. It is able to support itself through the weekly contributions. The new Beacon Series of lessons for the younger children are proving most satisfactory. Attendance has increased steadily. Nearly twenty-five per cent of the Sunday school below the adult class have a record of perfect attendance for two years. The adult class, under the able leadership of Mr. E. N. Willis, is studying the origin and development of the canonical New Testament. The Gospels have been considered from the viewpoints of the latest modern critics.

The Woman's Alliance began its work with a business meeting, October 13th. Plans for the year were formulated. Mr. Elmer Scott, City Director of Public Welfare, gave the ladies a stirring address upon the subject, "How the Church May Assist in the Work of Public Welfare." The ladies agreed to cooperate with the Welfare Board in charity work. At the social meeting of the Alliance, October 27th, Mrs. Stenger lectured upon Molière's plays, and gave interpretative readings from "The Forced Marriage" and "The Doctor in Spite of Himself." An interesting course is outlined in the Dramatic Study Class for future social meetings. The October supper in Emerson Hall was well attended. A Dramatic Club, recently organized among the young people, will present plays after the church suppers. A bazaar and caféteria supper are planned for December 1st.

The Y. P. R. U. meets on alternate Sunday evenings. This branch has formulated the following aims—to inspire our members to study the lives of the great human examples in the conduct of life; to develop in our minds the spirit of unbiased truth seeking; to develop in our hearts the spirit of sympathy, loyalty and unselfish service to humanity; to fit ourselves for intelligent and useful membership in the Unitarian church. The Post Office Mission is raising funds for the work by forming a magazine subscription agency.

The Unity Club will hear an address November 10th on "Civic Responsibility."

Our church is not followed by "the crowd," but its members and leader are earnest in the

determination to make our influence felt in the spiritual and social uplift of the world about us.

I. S. S.

Atlanta, Ga.

Most notable perhaps of happenings in the Southland during the last month was the dedication of the graceful and convenient new church building of our society at Atlanta. Toward this event the Unitarians of this city have been working for many months, and the completion of this beautiful structure opens a new chapter in the history of our liberal cause, not only in Atlanta itself, but to a degree in the whole South. For at Atlanta perhaps, we have a more significant meeting of the South-that-has-been and the South-that-is-crowding-to-be, than in any other city below Mason and Dixon's line. The fine old tradition of the South before the war is surely here—tenacious, self-respecting, and nobly conservative of the best—but as surely are here the bustle and eager activity of a metropolis of new things with face set valiantly forward. In a certain sense our church represents the latter phase of city life more than the former, in some respects being too much identified with the "northern influence" for its own good. But in honest fact this is only seeming, for our church in Atlanta is a true "southern church" in the best values of that phrase, and has the confidence of all classes of people in the city. The dedication took place on Sunday, November 7th, with Rev. William I. Lawrance of Boston preaching a most fitting sermon of dedication with impressive dignity and earnestness. Peculiarly welcome on the program was the presence of the founder and first pastor of the church, Rev. George L. Ghaney, whose influence was so potent in extending the liberal faith in all parts of the South at a critical stage in our denominational life. President Ware of Atlanta University also had an important part on the program. Dr. J. Wade Conkling and his wide-awake and winsome wife are surely doing a good work here, which the adjunct of the new building will greatly facilitate.

Orlando, Fla.

A little church on a corner is always of interest and that is what we have in Orlando, Fla., the Unity Chapel.

The minister is Rev. Eleanor E. Gordon, a woman of deep learning and versatile mind. Her subjects are varied and most scholarly and much food for thought is given us.

Preaching services closed the middle of April and began the middle of October, but the Sunday school continued all summer. The Superintendent is Mr. T. P. Hawes.

The Unity Circle meets every Wednesday afternoon. Mrs. C. Croninger Gore is President. Their program is a most excellent one, taking up celebrities in literature, modern drama and certain interesting people.

"The "Round Table" which meets Sunday evenings has a program for the entire winter.

The Children's Hour for Story and Play is conducted by Mrs. Stanley, a firm believer in the ethics of play.

This being a tourist city, much hospitality is extended to visitors which is most enjoyable.

Sarah Burns Whittier.

Oklahoma City, Okla.

Our church in Oklahoma City is trying out an interesting experiment for the Sunday evening problem. This is exclusively a "men's affair," and so there is a luncheon served at the regular place of service—the Musical Art Institute—groups of three men in turn providing for the table, with a modest charge for each meal. All the men of the church are invited thus to meet "for informal sociability and increase of acquaintanceship, as well as for information gained concerning the world of affairs and its duties"—as a card of invitation reads. Such men as City Attorney Shear, District Judge Clark and Attorney General Freeling have addressed these meetings, and so far the experiment is proving a great success. The new pastor, Rev. C. S. Boswell, is gaining the confidence of the whole community as well as his own people, and the work progresses well. A quite crowded "Datefinder" which comes to our hands records for one week a wide range of expectancies and activities—including one wedding.

Austin, Texas.

At Austin, Texas, Rev. Benj. R. Bulkeley has been spending two months in active work, and finds some genuine encouragement in the field there. About twenty-five people connected with the University are discovered to be interested in our cause—mainly among the faculty—and as many more from the townspeople. The great handicap to our work is the impossibility of finding a suitable hall for services near the University. The only place available is a "Fire-house Hall" down town, used oftener for dances and festive functions than for religious services. While in Austin Mr. Bulkeley gave a lecture on "Old Concord" to an audience of over two hundred and fifty University people at the Y. M. C. A. Auditorium; and he was invited to take part in five of the University Chapel services. The people in Austin are hoping that the Association will be able to send a minister to follow up Mr. Bulkeley's efficient services, for the rest of the season.

San Antonio, Texas.

At San Antonio the young people of the Junior Alliance have just given a unique little three act children's play entitled, "Grandmother of the Winds," which netted a nice little sum for the Building Fund, and served also to arouse the children themselves to renewed enthusiasm. Our Sunday school is a little bit of a thing, quantitively—but is very much alive. We need so much a church home of our own, for the development of these things! The women of the Alliance have already begun "the small beginnings" of a Building Fund, dividing themselves into committees of two—each pair undertaking to raise $25 toward the building, before the year is closed. Mr. Badger has announced a course of

sermons on "Some Modern American Types—and What We May Learn from Them: I. Theodore Roosevelt, Apostle of Strenuosity; II. Billy Sunday, A Hustler for Religion; III. Judge Benj. Lindsey, Champion of Childhood; IV. The Younger Rockefeller, and What He is Learning; V. Jane Addams, a Woman Who Can."

MIDDLE STATES AND CANADA LETTER

PITTSBURGH, PA.

With the most delightful background of the hospitality of the First Unitarian Church in Pittsburgh and the beautiful homes of its members, seconded by the cordial co-operation of the Northside Church and further in the local interest, enthusiasm and cordial newspaper co-operation secured by the efforts of Mr. Rumball of the Department of Publicity of the Unitarian Association, the thirty-first annual meeting of the Unitarian Conference of the Middle States and Canada was voted a success by the thoroughly representative gathering of ministers and delegates from the churches of the district. Significant of the cordial welcome extended to the Conference by the city of Pittsburgh was the largely attended Fellowship Service on Wednesday afternoon when addresses were made by Rev. F. T. Galpin, D. D., First Baptist Church, Pittsburgh, Rev. Carl A. Voss, D. D., German Evangelical Protestant Church, Pittsburgh, Rev. J. Leonard Levy, D. D., Rodef Shalom Congregation, Pittsburgh, and Dr. Samuel B. McCormick, Chancellor of the University of Pittsburgh. Subject, "The Message Religion Should Bring in this World Crisis."

Space forbids any attempt to give the program in detail, especially where all the addresses were of an exceptionally fine order. The meetings throughout were characterized by a deeply religious spirit, the keynote of which was struck by Prof. Harry A. Overstreet, of New York, in his deeply thoughtful and at the same time thoroughly devotional address to the ministers on "Lines of Theological Reconstruction." This note was given full harmony in the Conference Sermon by Rev. J. H. Lathrop of Brooklyn. While many delegates spoke of the fact that the meetings had been thoroughly practical there was nevertheless apparent in all sessions the underlying current of religious feeling. This was given human expression in all the latter exercises of the Conference.

Features which look more to the future of our work were the addresses by Rev. E. A. Rumball who spoke on "Missionary Efficiency—How to Treble the Membership and Support of our Churches"; by Prof. Anna Garlin Spencer who outlined the Meadville Summer Institute; Rev. Richard W. Boynton on "The Need of a Better Recruiting of the Ministry"; "Platform Meetings in the Two Churches on Religion and its Vital Relation to the Press, Community, and Larger Social Order," by Dr. Albert C. Dieffenback of Hartford, Conn., Rev. John Haynes Holmes of New York, and Rev. Edwin A. Rumball of Boston; as well as a fine program which the Alliance gave at the very outset of the Conference session.

Resolutions on International Peace, Woman Suffrage and Child Labor Legislation were passed. These resolutions are as follows:

Whereas, The world is learning through the unspeakable horror and tragedy of the war in Europe the utter futility not only of the appeal to arms as a means of settling international disputes, but also of armed peace and warlike preparation as a guarantee of justice and national safety,

Therefore, We, the members of the Conference of the Middle States and Canada, in meeting assembled, while recognizing the fact that there may be times when nations are compelled to defend their very lives by a resort to arms, take this opportunity to declare our unutterable abhorrence of war and to protest against the suggestion that the rightness of any moral question or the wisdom of any economic principle can ever be decided by an appeal to force. We appeal to the President of the United States and to the members of Congress, soon to assemble, to see to it, if possible, that the enormous sums already appropriated for army and navy shall be more wisely expended, and to bend the entire energy of the United States Government at this crisis in human history to the working-out, in co-operation with other governments, a plan of international organization which shall tend to make war impossible in the future and to establish moral force as the sole efficiency means of bringing peace and prosperity on earth.

Resolved, That we express our regret over the defeat of the Equal Suffrage Cause in the recent elections in the great states of New Jersey, New York, Massachusetts, and Pennsylvania; and that we urge the leaders in this movement for equal political rights for women to continue undiscouraged in their campaign of public education.

Resolved, That the Unitarian Conference of the Middle States and Canada and Other Christian Churches, assembled at its Annual Meeting in Pittsburgh, Pa., hereby endorses the Federal Child Labor Bill, and commends this enlightened piece of legislation to the favorable attention of Representatives and Senators of all parties, and calls for its speedy passage at the 1915-1916 session of Congress.

GENERAL ITEMS FROM OUR CHURCHES.

The good news comes from All Souls' Church, New York City, that Rev. William Sullivan is to resume his work the 1st of December, that he has already returned to the city in good physical condition and that the outlook is roseate. Mr. Sullivan will speak at the Alliance meetings as usual but these will be held monthly instead of every other week. They will be devoted to some phase of Church History this winter. Everyone is rejoicing with the people of All Souls' in its good fortune and the welcome to Mr. Sullivan will be an unusually warm one.

At the Church of the Messiah, Mr. Holmes is throwing himself with characteristic vigor into the timely campaign against the hysteria of so-called preparedness. His sermon topics for November were: November 7th—"The God of Battles, or the Religion of War"; November 14th—"Why I Am a Pacifist"; November 21st—"How Can Faith Survive the Darkness of Our Day"; November 28th—"Peace at any Price." The noble memorial to Robert Collyer, the bronze relief, placed in position during the summer, is a splendid likeness and the simple inscription describing him in Wordsworth's words as "a man of cheerful yesterdays and confident tomorrows" is rarely appropriate. The Sunday evening public conferences under the auspices of the Messiah Social Service League constitute a Forum of increasing power and importance. The Messiah Dramatic Circle just completing its first year is one of a series of such organizations which are springing up in various churches with the renaissance of amateur dramatics. Besides reading many notable recent plays the Circle last winter produced Bjornson's "A Lesson in Marriage," repeating the play seven times—at the Warren Goddard House, Jacob A. Riis House, College Settlement, Hudson Guild, Messiah Home and at Sing Sing, two performances in one evening. A "Peace" play will be produced this winter and given at various places.

At the Church of the Saviour in Brooklyn the course of lectures by Dr. J. Estlin Carpenter of Oxford was given in October which in other years has been given in the Brooklyn Institute and Dr. Carpenter preached on October 24th. A Young People's class has been organized in the church school as a Teacher Training Class and has as its topic, "A Survey of the Bible." The annual collection for the church school was preceded by the preparation of a budget for the year which called for the sum of $700 to meet salaries of superintendent, kindergartener and musician, lesson material and supplies, equipment, festivals, etc. It was stated in connection with the appeal that the Sunday school of the Unitarian church in Detroit called for a budget of $1,400. The New York Sunday School Union held its first meeting of the year at the Church of the Saviour on November 12th. A devoted member of the parish, remembering a custom of the late Dr. Storrs, has established a Memorial Fund which will enable the church to present each year on the Sunday preceding Thanksgiving, a Bible to every child in the church who has become seven years old.

At the Second Church, Mr. Lyttle's sermon topics for November have been: "The Evils of the Gary School System," "John Hus, Patriot and Martyr," "The Greatness of England," "The True Plymouth Rock: William Bradford."

At Unity Church the Unity Child Welfare League devoted a meeting to the subject of "Teaching Peace to School Children." The Unity Church Men's Club had an address on "Christianity and War," by Rev. David Sprague of the Episcopal Church of Clinton, Mass. And at Unity League the topic of discussion at the first of a series of Sunday evening meetings of the young people was "National Preparedness." The league gave a masquerade dance. The calendar of Unity shows many organizations at work, a Boys' Club and a Junior Girls' Club in addition to others.

The White Plains church is looking hopefully forward to being able to build ere long. The American Unitarian Association purchased a lot for it some time ago. Plans have been drawn for a $10,000 church which can readily be added to. The society has raised or pledged about $1,800 which it hopes to increase to $3,000. The A. U. A. has voted $2,000 towards the building if the churches of the New York district contribute an equal sum by February 1, 1916, and the directors of the Middle States Conference have voted to give the church the right of way as the beneficiary of the churches in the vicinity of New York during the present season. Both the church and Sunday school increased thirty-three per cent in attendance last year over the preceding year, under the strong leadership of Mr. Fairley.

The Rochester church according to the announcement made in its *Bulletin* by its Trustees is bending all its efforts to the settling of a permanent minister but has not yet made its definite choice.

The Erie church uses the multigraph with effect and the communications that go out from the various societies are indicative of vigor and vision. Mr. Byrnes is announcing a series of popular Sunday evening lectures, dealing with the heart and core of the liberal faith, following this with one on four or five of the great modern novels, then with one in February with four lectures on great liberal leaders, the ones chosen being Thomas Paine, Elbert Hubbard, Robert Ingersoll and Voltaire. The March course will interpret great dramas and the final one deal with the lands of the world's great religions. The Entertainment Committee provided a lecture by Rev. J. Estlin Carpenter for Thanksgiving night, announces a play in connection with the bazaar, an entertainment given by the men after the holidays and a musical evening later. The Unity Club announces a taffy pull, a Dutch supper, a picnic supper and a valentine party, all Dutch treat. The parish meeting and workers' dinner for members and workers, held on November 15th, was addressed by Rev. Edwin H. Rumball on "The Business Management of a Unitarian Church."

Over in New Jersey the second oldest of the state churches, the Orange church, has been celebrating its twenty-fifth anniversary. Mr. Hunt preached on November 7th on "A Quarter Century of Life." The Sunday school held special services and in the evening at a special service Rev. Merle St. Croix Wright spoke on "The Meaning of our Unitarian Message." Rev. Francis G. Peabody was prevented by illness from being present at this meeting as announced.

The Summit church is organizing a strong Forum course for Sunday afternoons and is announcing for this course George Haven Putnam, John Haynes Holmes, Scott Nearing and Frank P. Walsh. A class for the study of "The Education and Training of

Children" and one in modern dancing are in contemplation. The beautiful and unique little meeting house has been characterized by one of the great architectural societies, whose official title is not at hand as this is written, as "the fairest, the godliest and most famous" of meeting houses. A most interesting little pamphlet has been issued with the title, "For What the Fairest, the Godliest and the Most Famous Meeting House Stands as the Architect Understands It." Its foreword is: "If you are interested in a return to straight Christianity as originally taught by the Saviour, freed from destructive modernism upon the one hand, and a disgenuine catechism upon the other, make the pilgrimage to Summit. You will find in a little corner of the world, more obscure than Bethlehem, that a renaissance is at hand."

The splendid contribution to Unitarianism that the Rev. William A. Sunday makes wherever he goes begins to be apparent in Paterson where the group of liberals discovered during his meetings and then gathered together are holding regular Sunday evening services. The speakers at these meetings have been John Haynes Holmes, Frank Oliver Hall, William M. Brundage, Leon A. Harvey, Edmund B. Gearhart, Ulysses G. B. Pierce and Elizabeth Padgham. Officers have been elected and the movement has been practically self-sustaining. At only one of these meetings has there been an attendance of less than one hundred people and that was a night of rain. The formation of an Alliance is contemplated. The local people are even talking of a settled minister. Few of our movements in the metropolitan district have had so rapid a development or so much initial strength.

The Montreal church publishes its "Roll of Honor" in its *Calendar* with the names of thirty "of the sons of our congregation who have enlisted for overseas service." Already the fatal asterisk is before two of the names. One has been awarded the "Croix de Guerre," by the French Government. The Alliance of this church has met regularly once a week since the 1st of March to sew for the soldiers, even during July and August when all the other church activities were suspended. Since the middle of September an additional weekly meeting has been held. During this period 10,174 pieces have been made and delivered. The church has held two profitable neighborhood meetings at Outremont last year and plans to hold other neighborhood meetings this year. EDGAR SWAN WIERS.

THE NEW ENGLAND LETTER

Hurrah! I've found a man in my neighborhood with means and ambition—both personal and social. He has an enviable national reputation. He is successful not only in business but in the "new ideals of business." He has the community's good at heart and wants to do things. Therefore he asks for a permit to erect on his own property on, the main street a fifty thousand dollar "Play House." Architecturally it is to be a credit to the neighborhood. Within it is to be a model auditorium. On Sundays it is to furnish a free open forum for inspirational neighborhood meetings. Moreover, to forestall the incoming of some party purely in the business for money interests which, otherwise, is bound to occur, he will offer moving pictures, on week day evenings, run after the highest standards of educational and community interests. You say, "What a fortunate neighborhood to have such a man!" But the coast is not clear. The Roman Catholic priests who well-nigh control the vicinity are against it. They struck before knowing the ideals or scope of the plan and since have refused even to give the petitioner audience. Moving pictures to them are worse than the memory of Martin Luther! Why should such a man persevere? Yet it is good to find him!

Over in Newton they have had a good thing (*co-operatively* this time) in a Poster Exhibit of the civic, educational and benevolent endeavors put forth by all sorts of organizations in that community. It was adapted from the social survey carried out in Cambridge by Dr. Crothers' people and when this exhibit began in our Newton Center Unitarian Church, Dr. Crothers was present to speak the word. It is to go the rounds of all the Newton churches, the Y. M. C. A. and many fraternal organizations.

In Rockland a very interesting and, as it turned out, very profitable "Good News Week" has just been held. The following letter signed by well-known townspeople and sent out broadcast sets forth the idea and purpose:

"ROCKLAND UNITARIAN CHURCH.

"DEAR FRIEND:

"Has it seemed to you as you have read the papers lately that all the news in the world was bad news? It appears so, indeed. Yet there are those who, through it all, can see glad tidings ahead, and to that end the people of the Rockland Unitarian Church have decided upon a 'Good News Week' during which they are to hold five week-night services, beginning November 8th, and send out, to those who will hear, the Good News of the Kingdom of God.

"It will give us very great pleasure if you will make an effort to attend some or all of these meetings."

Brother Sargent, writing about it, enthusiastically tells of the preparation for the week and how splendidly it "panned out," as he put it. Either he or I would be glad to give anyone the outline of the enterprise or details of its success.

How many of our churches still hold out against Men's Clubs? Mr. Casson of Roslindale reports a club not long organized of two hundred members and a waiting list! "They jam our largest room," he says, telling of the meetings, "and we have the best discussions and times imaginable." Think of the backing of such a *layman's* organization!

The Temperance Society is offering some very attractive and suggestive leaflets: "The Facts Against Alcohol," by Irving Fisher, and another by the same author, "National Prohibition, the Job Maker"; "The Menace of

Drink," by Charles W. Eliot; "Is Moderate Drinking Justified?" answers from life insurance companies; "Booze and Baseball," by Hugh Fullerton and "My Conversion to National Prohibition," by Edgar S. Weirs, President of the Society. As one plainly sees, these are in line with the new scientific and industrial phases of the problem and by authorities whose word counts.

The Unitarian Fellowship for Social Justice is also offering a new publication entitled *The Social Message of Emerson* which has been pronounced unusually interesting and good.

In the way of meetings since my last letter two stand out prominently—that of the New England Associate Alliance at Winchendon, Mass., and of the autumn sessions of the Unitarian Sunday School Society at the Second Church, Boston. At the former fifty-eight branches were represented by 167 delegates and a very inspiring day was reported. Dr. Paul R. Frothingham was the main speaker and many felt his address on "The Expansion of Religion" was the most stimulating word that he has uttered. The Sunday school meetings crowded the Second Church to the doors all day. Discussions of the morning addresses were so eager and many that reluctantly they had to be cut short for noon intermission. The afternoon's *practical* demonstrations of utilizing Bible Stories—by *playing* the story in the class, by *tableaus* and by *dramatic presentation* (which were actually carried out before the audience) were pronounced of great value to the scores of teachers and workers who attended. One wishes that many more such meetings of practical demonstration might be held.

Let me call attention to Mr. Saunderson's letter in another column, showing what is planned to carry out the vote passed at the Annual Meetings last May declaring "for a more aggressive missionary policy for our denomination." As one sample of action, it is announced that Messrs. Snow of King's Chapel, Leavens of Fitchburg, Peterson of Brookline, Bacon of Salem, Perkins of Brighton, Fred Eliot of Cambridge, and Maxwell of Boston, connectively, are each to give four Sundays to work in Colorado, making at least one stop on the way, preaching each Sunday at Colorado Springs and during the week holding meetings elsewhere in the state. In Salem, Mass., our three churches combined and held a week of meetings with Rev. C. E. Park as "revivalist." These are samples of work at home and abroad.

The Young People's Religious Union's annual bazaar just held was a very happy success and cleared up a little over $1,700. The Endowment Fund is still open and churches, young people's societies and individuals, all are urged to contribute to its completion. The Star Island Purchase Fund also grows. We are anxious to see it completed and closed! Shoalers, everywhere, get busy! Time is short and that Island must be ours!

Letters from Montpelier, Vt., and Saco, Me., give interesting glimpses of church life in those places. At the former, Mr. Carson, just settled as minister, reports increasing numbers and interest both in the Sunday congregation and the Sunday school. There being no Sunday evening service, the minister and wife have inaugurated open house to the parish and their friends on those evenings. In Saco, Mr. Clarke preached the union Thanksgiving sermon and reports Ministers' Meetings of *all* the denominations are held for friendly co-operation in city and church work. Mr. Clarke recently was called away at the death of his father in New York, "an active, ambitious man at the age of 83," he writes. Many a friend will extend Mr. Clarke sympathy and friendly best wishes in his bereavement.

A very happy occurrence at the last Alliance Directors' meeting was the gift of a purse containing over five hundred dollars to Mrs. Mary B. Davis, in recognition of twenty-five years of devoted service to the Woman's Alliance work. It came from past and present associates on the Board and friends. It was a complete surprise to Mrs. Davis, making the presentation all the more happy. You have our congratulations and best wishes, too, Mrs. Davis, and may you have many additional years of happiness that comes from such a devoted life as we know yours to be!

Personals are as follows: Rev. Herbert Whitney of Bernardston, Mass., has resigned his pastorate. Also Dr. Crooker at the Dix Street Church, Dorchester, Mass.; Rev. Albert Lazenby at Lynn, Mass., and Secretary Louis G. Wilson of the A. U. A. The latter is to be Editorial Secretary having in charge the revision of the Association tracts. Rev. Louis C. Cornish has been elected Secretary of the Association. Rev. H. L. Pickett accepts a call to Hudson and Rev. L. H. Buckshorn goes to Westford, Mass.

CHARLES PHELPS WELLMAN.

SPOKANE, WASHINGTON.

JOHN H. DIETRICH, *Minister.*

Our society has moved its place of worship from the Auditorium to the Clemmer Theater. This is said to be the most beautiful theater in the Northwest and it is equipped with a $30,000 organ. Its interior is more like a church than a theater, and it is located in the very heart of the business district. Its atmosphere is essentially æsthetic and inspires reverence. Its equipment is excellent and assures comfort. Its standard is high and commands respect. We are fortunate to have such a temple for our services. It is much more beautiful and much better located than any church we could hope to build at present, and the rent is not nearly so much as the interest on the money invested in a church building. It is not quite so large as was the Auditorium, but it seats 1,200 people, and our audiences do not frequently exceed that number.

Mr. Dieffenbach of Hartford, Conn., an old college friend of Mr. Dietrich, opened the year's work the first Sunday in September with a sensible and inspiring talk on "The Certainty of Success," especially appropriate to the occasion.

The Sunday school began its work the same day in a large and well-equipped room on the mezzanine floor of the theater. In fact, all the interests of the society are now located in

the Clemmer Building, except Mr. Dietrich's office, which is just across the street in the Peyton Building.

On September 23rd the society held a reception in the Elizabethan room of the Davenport Hotel to which about four hundred people came and mingled, and left better acquainted with the minister and with one another. A musical program was rendered and light refreshments served. Several more of these will be a regular feature of the year's work.

We are looking forward to a very successful year. The audiences were not so large during September for various reasons, but now they have reached the one thousand mark, and we hope soon to hang out the S. R. O. sign.

NEW BOOKS.

THE LITTLE CHILD AT THE BREAKFAST TABLE: AT THE BREAKFAST TABLE; DAYS AND SEASONS; LITTLE PRAYERS FOR MORNING, BEDTIME, AND HOUSEHOLD THANKSGIVING. *Arranged by William and Mary Gannett.* Boston, The Beacon Press. 81 pp. Fifty cents, net.

This delightful little book of home-religion has come into being in the best possible way. It has grown. The test of actual experience has tried it out, as the urgency of practical experience called it into being. It is the fruit of a family-culture; father, mother and children have all had part in its final determination. And the father was William Channing Gannett, the mother, Mary Gannett! Out of the rich endowment of their own spiritual natures they have "created by selection" a priceless gem of unique religious inspiration.

For the gift to liberal people of a real substitute for the old-fashioned dreariness of perfunctory family prayers, that can honestly bring the grace of religious uplift into the common circumstances of average home-life, is indeed a priceless gift. Genuineness, simplicity and straightforwardness are the predominant marks of this "child-manual," as ought to be the case. All perfunctory cant, and conventional "piety" are winnowed out; the breath of it all is natural and congenial, and the simplicity of it all is radiant. An honest democracy of selection brings passages from "great masters" side by side with humblest fragments of obscure origin; the dignity of old Hebrew prophets is found very much at home in close contact with naïve nursery rhymes. No canon of literary excellency plays the tyrant over frank appeal to childlike taste and point of view. There is wholesome repetition—which a child always craves—with flexible variety as equally congenial to the normal child-mind.

There are thirty-one breakfast table groups, one for each day in the month; each group contains usually two or three selections, part poetry and part prose, sometimes scripture and sometimes prayer—and always with one passage repeated from day to day. Each day's group takes but a page of generous typing. There are also special selections for special days, and a choice collection of bedtime prayers and household thanksgivings. And all is introduced by a characteristic "Gannett" introduction.

We are tempted only to demur at the title of this little book. Why not "The Family at Breakfast Table"? Is it all for the "little child"? Is it indeed a wholesome attitude of the little child's mind that he should find himself the focus of significance in family aspirations? Doubtless father and mother are ready to concede that pre-eminence of consideration in their own hearts; and the growing boy and girl have grown up so gradually that neither they nor parents heed the transition. Yet is not the real fact to be dealt with, the "Family-all-together," and not simply "the little child" being looked out for by the older folk? This does not mean that the selection of breakfast table readings should be made, even in part, more "adult." After all, the child point-of-view is the common factor of all human experience—and wise are we if we can come to understand the full significance of that fact! The language in thought and phrase of the "Family-all-together" must be the language which all can share; and that must therefore be the thought and phrase of childhood. It is only the title and not the substance of this book that would need to be changed to meet our questioning criticism; but, after all, isn't it this which this father and mother really had in mind, when they brought this book together?

At any rate we thank them for it—one of the most genuinely profitable books which the Association, through its "Beacon Press," has ever published.

ECONOMIC ASPECTS OF THE WAR: NEUTRAL RIGHTS, BELLIGERENT CLAIMS, AND AMERICAN COMMERCE IN THE YEARS 1914-1915. *By Edwin J. Clapp, Professor of Economics, New York University.* Yale University Press. 329 pp. $1.50 net.

This is a notable book—well written, serious and essentially fair-minded. Prof. Clapp is dealing frankly with economic problems. He is not concerned with the ethics of the war; is not pro-German or pro-Allies in his manifest sympathies—simply pro-American in his insistence on our American responsibility to maintain our economic rights of trade and commerce at a time when principles involving the international sanity of the whole world are involved. Naturally, the heavy stress of Prof. Clapp's contentions fall upon England's attempts to restrict American commerce in her endeavor to keep food and raw materials out of Germany. The writer reviews carefully the rights of neutrals under "International Law" as established by the precedents of the past, the successive steps of restrictive policy adopted in turn by the Allies and Germany, the significance of the so-called "Blockade," and the rights of neturals involved, the situation as regards cotton, copper, and foodstuffs, maintaining that America has at once the right and the power to demand that principles established by international consent before the war shall be respected now. The fact that the more pressing "human factor" in the loss of lives has forced our issue with Germany first to the front in our diplomatic

endeavor to establish neutral rights must not lessen the vigor of our ultimate demand that England and her allies yield to our rightful insistence on fair play for commerce is Prof. Clapp's fundamental contention, and his claim that America has in her hands the "Big Club" which can make her insistence heeded, through power to shut off the exportation of munitions, is presented with much vigor. But to many readers no doubt the best value will lie, not in the vigor of arguments but the careful and exhaustive presentation of facts and statistics revealing just what a year of the World's War has meant to this country. The book has an excellent index, and brings together in an Appendix a valuable collection of documents and diplomatic papers.

History of the Alliance.

The History Committee of the Woman's Alliance have published in very attractive form an interesting "History of the Alliance," written by Mrs. Emily A. Fifield and completed by her daughter, Mrs. Mary Fifield King. It surely makes inspiring as well as very pleasant reading. The beginnings go back to the organization of the Woman's Auxiliary in 1880 and the story is graphically told in all its stages up to its present day of large achievements. It is a worthy record of brave adventures, stalwart loyalties, tireless activities, and abounding good cheer and gladness. In actual fact, it is not simply the story of our organized women's work, but a significant inside view of our whole denominational history of service. The committee having this publication in charge consists of Mrs. Mary B. Davis, Chairman, Miss Emma C. Low, Miss Fanny Field and Mrs. Abby A. Peterson. The book is in pamphlet form, sumptuously printed and is sold for the modest price of twenty-five cents, with postage added where it is sent by mail.

AN OPEN LETTER.

To Laymen Also.

To the Ministers of the Unitarian Fellowship, *Greeting:*

The Annual Meeting of the Association adopted a resolution declaring that "the time has come for a more aggressive missionary policy for our denomination" and urging "that we make special efforts during this year to meet this need and opportunity; by more directly and zealously studying and teaching the principles of our faith; by employing men and women to work in places where Unitarianism is unknown or misunderstood; by reaching out into the neighborhoods about our established churches with special meetings; by entering more aggressively upon work in our own churches; . . . and by any means which the officers and agents of the American Unitarian Association or other workers can devise to increase during the year an interest in the sane and beneficent religion which is committed to our care."

During the course of the summer a beginning was made in carrying this resolution into effect. Important meetings were held in the Canadian Northwest and in various parts of the United States. Rev. Samuel M. Crothers, D. D., of Cambridge, made a trip of two months and a half, to the Pacific Coast, speaking, on an average, more than seven times a week during that time.

In the fulfilment of this resolution the Board of Directors of the Association voted on September 21st "to authorize the President to arrange for preaching missions in selected districts, using as far as possible the services of the local ministers and reinforcing their efforts with speakers and publicity workers."

Plans have been formed for special meetings in many parts of the United States and in some places the meetings have already begun. In New England it is proposed to hold meetings among churches which form natural geographical groups. Dr. Crothers is to go again to the Pacific Coast in the month of February and will hold special meetings at selected points. The plans for this forward movement are widespread, including meetings in Florida, Texas, the Western States, the Middle States, and New England.

It is now the middle of November and the officers of the Association are eager to carry into effect as fully as possible the plans already made and to form new plans which will further this work. Our churches do their work under a great variety of circumstances and the special campaign must necessarily be adapted to local conditions. In some places special meetings may well be held on Sunday; in other places, on evenings during the week. Some groups of churches can co-operate, their ministers forming themselves into teams for special work in each church. Our message can be diffused by preaching and also by increased distribution of carefully selected literature.

It is now desired that the information in regard to this campagin be laid before our ministers and that all be invited, as far as possible, to help in this movement. We shall welcome suggestions from our ministers with regard to special work in their local fields and we shall be glad to know of any ministers who can render extra service in their own vicinity or elsewhere in the furtherance of these plans.

Correspondence on this subject should be addressed to the undersigned.

Yours faithfully,
Henry Hallam Saunderson.

NEW YORK LEAGUE OF UNITARIAN WOMEN.

The opening meeting of the New York League was held as usual in the Church of the Messiah, New York, on Friday, November 5th, Mrs. Walter U. Lawson presiding.

Miss Bancroft's letter was read by the President and after the usual business reports, Mrs. Stone gave a graphic account of the May meetings in Boston. For the Philanthropic News Committee, Mr. Charles Jackson spoke of his visits to the various prisons and reformatories in New York State and gave a detailed account of his visits to the Hudson Training School for Girls. Dr. Henry R. Rose of Newark, N. J., was the speaker of

the day, his subject being, "Turning the World Right Side Up." Mrs. Wilder made the appeal for the collection on behalf of the Endowment Fund. BERTHA M. ROBERTS.

FELLOWSHIP NOTICES.

The Rev. Otto Lyding having satisfied the Committee on Fellowship is hereby commended to our ministers and churches. Certificate granted October 7, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The Rev. George William Bell, having satisfied the Committee on Fellowship, is hereby commended to our ministers and churches. Certificate granted October 7, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

The Rev. William Barton Watson is hereby commended to the ministers and churches of the Unitarian Fellowship for a probationary period of six months, ending April 7, 1916. Certificate issued October 7, 1915. Charles T. Billings, Julian C. Jaynes, Robert F. Leavens, Committee for New England.

REPORT OF THE COMMISSION ON THE SALARIES OF UNITARIAN MINISTERS.

MINISTERS' SALARIES.

(Concluded from November Issue.)

VIII. Our Underpaid Ministry.

The truth is that many of our churches pay a salary which today is really adequate to support only an unmarried man without dependents. That would be sufficient if we believed in a celibate ministry, but our churches generally desire a married minister, and count an acceptable wife as an asset for the minister. Some churches, indeed, expect the minister's wife to be his unpaid parish assistant, and it is charged against the parish committee of one small church that they decided not to extend a call to a certain minister when they learned that his wife was about to become a mother, on the ground that the wife of their minister must be unencumbered with family cares. As a matter of fact, out of the 300 ministers whose returns are tabulated, 254 (84.6 per cent) are married. The number of childless marriages is tragically large, but 197 ministers (63.3 per cent) report that they have dependents to support—that is, minor children, parents, or other aged or invalid relatives—to the number of 415, an average of 2.1 dependents for each of these 197 ministers, in addition to the minister's wife, whom we counted as an asset rather than a liability, although the wife has also to be fed and clothed. In a very few cases some members of the minister's household contribute to the household expenses. One such contribution of $750 is reported; one of $480; one of $300. Two ministers write, "The boys earn their own clothes," but in 90 per cent of the cases where our ministers report that others are dependent on them, there is no indication that those dependents are able to bear any share of the family expenses. It is not only married ministers who have dependents to support. Some unmarried men have a mother, an aunt, or a younger sister or brother to provide for. We cannot commend the thrift of a certain church which called its new minister at $1,200 instead of the $1,500 which it had paid its former pastor, justifying its reduction on the ground that its former pastor had a wife to support, whereas the newcomer was unmarried. As a matter of fact, the new minister in question had both his mother and an aunt dependent on him.

Clearly then, our churches should establish their salaries on such a scale as to provide a fair living for a married man with two dependents (besides his wife), unless they are prepared to see our ministry gradually limited to unmarried ministers, to those who imagine that the ministry offers on the whole a surer and easier living than they can otherwise earn, or to the men who have either inherited property, or have married a wife with means. A body of self-respecting churches will not care thus to limit its ministry. Yet not infrequently one hears a parish committee quoted as saying, "We have a fine old church, but we can't afford to pay much, so our minister must have an independent income."

This is a problem which the churches must face, for a seriously underpaid ministry will in the long run become an inferior ministry. Churches cannot expect to draw into their ministry vigorous, alert, high-minded and highly trained young men if those men know that it is impossible to earn a decent livelihood in the profession. Such men are quite willing to live simply, but they know that there must be a wholesome physical foundation for high thinking. They are ready to turn away from the luxuries which wealth can bring, but they will hesitate to face the alternative of either abandoning all hope of marriage or of overburdening their wives with both parish and household duties. The minister's wife does not ask for a more comfortable living than her husband's parishioners enjoy, but the parish has no right to ask her to render it a large amount of unpaid service unless she is at the same time relieved of some measure of her work at home. The ministers themselves cannot, and will not, agitate for an increase in salaries. There will be no strike for higher pay. It is fair to assume that no man today enters or remains in the Unitarian ministry for the money there is in it. All he asks is enough income to enable him to do his work well. He finds his compensation not in his salary, but in the joy of service. If he is troubled and anxious about money matters it is because he sees his wife overworked, or his children unprovided for, or his work badly done for the lack of means to do it properly. One such minister, who has done splendid and self-sacrificing service in a considerable city, may well speak for his brethren. Though he is worth $5,000 a year to the community, he is paid only $1,450, less than most of the professional men in his city receive. He writes:

"My congregation seem to think that my salary is sufficient to meet all my needs. They had much rather help me now and then when

in a hard place than raise my salary so I could help myself. I could serve the church and the community much more efficiently could I be relieved of the ever-present financial worry. I cannot dress or entertain as I should. Because of sickness in my family I have had to stint myself in every way in order to pay my bills. My people could pay me more salary if they wished to do so. The largest gift of any one person towards the expenses of the church is $25 per year. An extra $500 a year would enable me to increase my usefulness. With it I could have books and magazines; belong to clubs where I could meet men; entertain and travel.

"But I am not complaining. I am getting a lot out of life. It is all worth while. Perhaps I am receiving more than I am worth. I have learned how to do with a little. If I had more I might do worse. I am a little anxious at times about the 'dead line' which I am fast approaching. I dread being dependent. I should like to pay my way to the end and die in the harness. But while I have not much in the bank, I have other investments which I know will never fail."

IX. The Minister's Savings.

It is this last point—the inability of the average minister to save anything for the future—which cuts deepest of all. Very few men without resources other than their salaries are able to save anything worth speaking of. The unmarried minister, without dependents, can save. So can the married minister who has better than the average salary and is childless; so can a few high salaried ministers. Of course much depends upon the thrift of the individual, and some ministers and their wives are born financiers, as is proved by their ability to turn every penny to good account. A few such write cheerfully, "Am well fortified in a modest way," or, "Saved sufficient to be secure against want." "Some money saved by constant and embarrassing economy" writes a third. But, generally speaking, aside from the men who have private means, most of the savings are very, very small, most often in the form of a little life insurance. "My theology is health insurance," writes a man who is also carrying a $10,000 policy—much larger than the average. "How can a minister on $800 provide for old age?" asks one man. How indeed? "I look forward to the poorhouse," says another dismally. "I have no provision but what a short illness could annihilate," writes another. A few own their houses, which are mortgaged in too many cases. Others again have saved nothing at all.

Unhappily, very few of these men can look forward to an adequate pension or retiring allowance. Here and there a church, the minister of which has grown old in its service, provides a salary for him as pastor emeritus, as is only fitting and just. Thirteen out of our 300 ministers whose returns are tabulated either already have, or may reasonably expect, such a retiring allowance, but unhappily 13 is only 4.3 per cent of the 300. Furthermore, the parish often feels itself unable to pay its associate minister a full salary while the pastor emeritus is living, so that the associate has to live on about two-thirds of the salary which his predecessor enjoyed while in active service. Sometimes the parish forgets to raise the associate's salary when the pastor emeritus dies, or raises it only a little. Thus a parish which has been paying $4,000 may retire its minister on a $1,500 pension and pay his associate $2,500, raising it to $3,000 when the pastor emeritus dies. The associate has been able to live on $2,500, why should he be paid $4,000?

In spite of such occasional episodes it is true that many parishes are as generous as their means permit to their aged ministers. But, obviously, the financial resources of most churches are too limited to make fitting provision for them in this way. The ideal system would be that by which army chaplains are cared for. A certain army chaplain, for example, entered the service in 1901 at a salary of $1,800. His salary has risen regularly at stated intervals, until now he has the grade of major, with $3,900 a year and a house free of rent at his post. He will be retired at 64 with three-quarters pay. Inasmuch as only two per cent or three per cent of our churches can be expected to make any such provision which is at all adequate it is essential that we should much more fully develop the resources of our general relief and pension societies. Our relief societies—The Massachusetts Congregational Charitable Society; The Society for Ministerial Relief; and the Ministerial Aid Fund, held by the American Unitarian Association—are still inadequately equipped to deal with the cases which come to them. The Unitarian Service Pension Society, which now distributes about $125 a year to ministers above 65 years of age, who have served for 20 years or more, hopes in time to be able to give $500 a year to such ministers. It is to be regretted that less than 20 per cent of the churches whose replies we have tabulated make any regular contribution to any of these societies. Other denominations are bestirring themselves to raise adequate pension funds for their ministers. They are discovering, however, that adequately to pension any considerable number of men requires very large invested funds, and that it is difficult to devise a completely satisfactory scheme of distribution. After all, while relief and pension funds have their place and value, the best, most self-respecting method of providing for our ministers is the payment to them of an adequate salary throughout all the years of their service, so that they themselves may save enough to retire on.

X. What Is an Adequate Salary?

What then, in the light of the information laid before your committee, is an adequate salary? Inevitably the whole question turns upon the cost of living in the given community. Herein lies the misleading quality of averages. The average salary paid by the 200 churches, the returns of which we have tabulated, is $1,986, but that figure is really no guide to what any given minister's salary *ought* to be, save in communities of such a type that $1,986 would be an adequate salary! *An adequate salary for a minister in any given town or city is the amount which will enable him, his wife, and two dependents, to live with*

reasonable economy in a respectable house, in sufficient comfort to maintain the health of the family; to take sufficient recreation; to keep up his professional standards through the purchase of books and magazines, and by attending conferences; and to make due provision for illness and old age. The minister needs something more than a bare "living wage"; he needs a fair "working wage" if his effectiveness is not to be handicapped. It is not easy to fix upon any scale of salaries which will prove to be adequate all over the country, because conditions and living expenses vary so greatly in different communities. The schedule in Part III which suggests what percentage the minister's salary should bear to the total church expenditures may serve in a measure as a guide. The following schedule suggests a scale of salaries which your committee recommends as representing the *minimum* which should be paid under present conditions in communities of various types:

Towns or Cities.

Under 5,000 (village churches)—
$1,000 and parsonage; $1,250 without parsonage.
5,000 to 49,000—
$2,000 and parsonage; $2,400 without parsonage.
50,000 to 249,000—
$2,500 and parsonage; $3,000 without parsonage.
Above 250,000 in missionary, secondary, or suburban churches—
$3,000 and parsonage; $4,000 without parsonage.
In central city churches—
$4,000 and parsonage; $5,000 without parsonage.

Please note that your committee recommends this as a *minimum* scale. If adopted it would mean that many churches would raise their salaries 25 per cent or 30 per cent, but even so, this proposed *minimum* salary would offer only a fair "working salary," with too small a margin for saving. A really satisfactory scale of salaries would be at least 25 per cent higher than our proposed minimum. These salaries should, of course, be paid with complete promptness, and the parsonage should in each case be scrupulously maintained in good order and without undue expense to the minister. Parish committees should remember that as regards the parsonage, their relation to their minister is not quite that of landlord to tenant, but of a landlord to a tenant who hesitates to grumble or to ask for repairs, and who is not at liberty to throw up the lease and take another house. The parish is the more bound in honor to keep the parsonage in repair.

A church which underpays its minister sometimes seeks to salve its conscience by making him "donations." In old days when cash was scarce, it was appropriate for the country minister to take part of his salary in wood, potatoes, pork and apples—a little extra measure for the good man. It is still possible for generous and thoughtful parishioners to add greatly to the comfort and pleasure of the minister and his wife by gifts of fruit, vegetables and flowers, by lending them a horse or a motorcar occasionally, or by showing consideration in other ways. Such fruits of genuine personal interest and friendliness may amount to a considerable assistance to a family living on a small salary, and may at the same time feed the spirit as well. But such friendly gifts should be distinguished from the occasional donations by which a church seeks to escape from the responsibility of paying its minister a proper salary. It contributes to the self-respect of neither the minister nor of the church to boost him over a hard place which he could have met alone if he had had a fair working wage.

Finally, your committee wishes to point out that it is not only good ethics and Christian dealing, but also sound policy for a church to pay its minister a good salary. Churches which underpay their minister are sure to get inferior service, because, no matter how devoted a man may be, there will be a certain standard of living below which he cannot maintain his full efficiency. On the other hand, the church which pays an adequate salary, so that its minister can maintain himself and his family in good condition and without avoidable anxiety for the future, is far more likely to secure the type of man which it desires, and to retain him long in its service.

Signed: F. A. Delano, *Chairman,*
S. W. Phillips,
H. W. Foote, *Committee.*

A PLEASANT PASTIME PILLORIED.

By J. E. Hearn.

A work lately translated from the Spanish contains an important moral lesson, and without the lesson shining through it the work would collapse, so much is the moral a part of the work itself: *The Great Galeoto,* by José Echegaray (Doubleday, Page & Company). The villain of the play is Everybody, but not a symbolic character of that name. Everybody is represented principally by three characters: Don Severo, his wife, and their son. The play takes its title from that Galeoto who was the go-between for Lancelot and Guinevere, for, as Ernesto explains: "In all loves the *third* may be truthfully nicknamed Galeoto, above all when we wish to suggest an ugly word without shocking the audience." Sometimes, he continues, it is the entire social mass which so dexterously works "against honor and modesty that no greater Galeoto can ever be found."

Needless to say, gossip is the vice so severely and so justly castigated The dramatist's conception of gossip is the paradox of our commonly held view that rumor starts with the truth, which it so distorts as to make a lie of in the end; for our common view leaves out of consideration the influence of false report upon its objects. "The terrible thing," says Ernesto, "is that, while it begins in error, it generally ends in truth."

In this drama is shown how "society, engaged in the business, without aim or object, on the hunt for hidden frailty and impurity," finally imposes its will on its victims, who become in reality what they have been falsely called. "The world has so desired it," says Ernesto, in the last scene, "and its decision I accept. . . . But, should any one ask you who was the infamous intermediary in this infamy, you will reply: 'Ourselves without being aware of it, and with us the stupid chatter of busybodies.'"

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